2004 • Vol. 51, No. 4

PIONEER

5 The San Juan Mission Call

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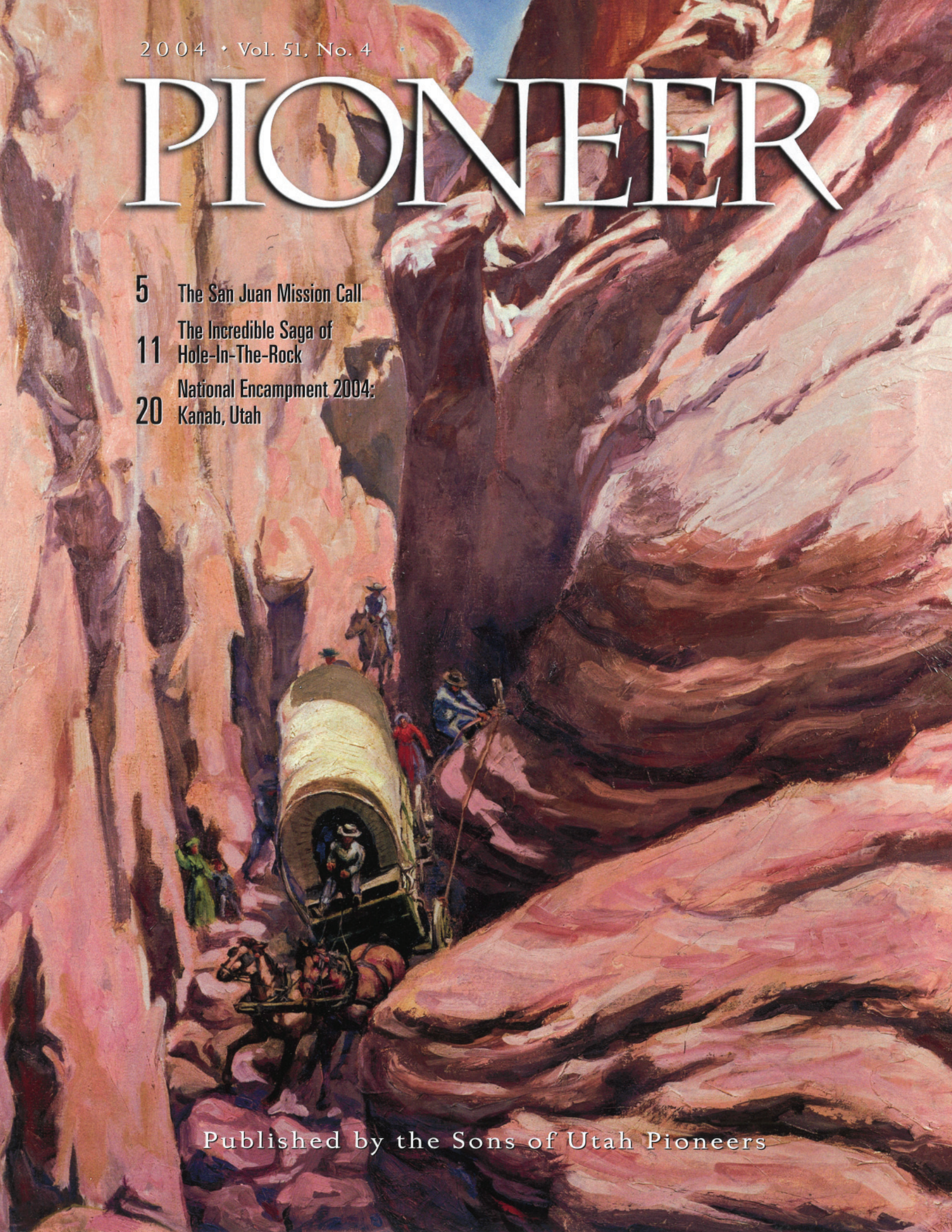
20 National Encampment 2004: Kanab, Utah



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2

5 The San Juan Mission Call

Features

San Juan County
By Robert S. McPherson 2

The San Juan Mission Call
By David E. Miller 5

The Incredible Saga of Hole-in-the-Rock
By Raymond E. Beckham 11

SUP National Encampment 2004:
Kanab, Utah 20

Lee's Ferry, Arizona
By W. L. Rusho 23

Departments

President's Message
By Kent V. Lott 1

National Highlights 28

Pioneer Spotlight
Albert R. Lyman
By Mary A. Johnson 31

Legacy Trust Fund Contributors 33

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MISSION STATEMENT

The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine *supports the mission of the Society.*

COVER ART

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Published by the Sons of Utah Pioneers

President's Message

By Kent V. Lott

Our PIONEER Legacy

The first issue of the *Pioneer*, Volume 1 Number 1, came out in June of 1936. This first issue was dedicated to the pioneers, as follows:

"To these we dedicate this publication THE PIONEER *with the hope to promote the spirit and courage of the pioneers of the West in our everyday work. Let the rugged, courageous, fearless and friendly lives of the pioneer forefathers of the West radiate into our own lives and let us also remember that the past is for reference and for reverence and that new and different frontiers be ahead of us which are equally difficult to conquer which will vitally affect our own industrial, economic and social progress."*

Since that first issue, the format has changed from the original one-color black and white to a full four-color publication to make it more attractive in a preferred reading style that is appealing to a broader audience than members of SUP only. However, the purpose and mission of the magazine remains as stated in the bylaws of the organization:

"The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

"The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood, which cause ordinary people to achieve nobility.

"The *Pioneer* magazine supports the mission of the Society. It will publish the story of the Utah Pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its Editorial Theme is that the achievements of the Utah Pioneers resulted from their faith in the Gospel of Jesus Christ."

The magazine is not designed to be a scholarly publication primarily for professional historians; other organizations perform that function in an admirable manner. The *Pioneer* is meant to appeal to writers and readers from all walks of life who are interested in learning about and preserving the history and the heritage of the pioneers. Also, it is not designed as a publication for just the members of the Sons of Utah Pioneers. Other internal publications such as the National Newsletter, which is distributed by e-mail to chapter presidents, and chapter newsletters should fill the need for internal SUP communications.

Much is being said about electronic communications. However, high-quality books and magazines are not being replaced by e-mail and web pages. Our opinion is that there will long be a need for such publications as the *Pioneer*. The need for a magazine, like the *Pioneer*, that stands for pioneer virtues such as faith in God, devotion to family, loyalty to church and country, hard work, service and integrity, is much greater than it was in 1936 given the moral problems that society faces in 2004. We receive many favorable comments from other Utah and pioneer history organizations and many individuals about the *Pioneer*. Such comments give us great incentive to continue the efforts to keep the magazine as an integral part of what we do at the Sons of Utah Pioneers.

There is always the struggle to provide funding to support continued publication of the magazine. The publications committee has put forth many efforts to make the magazine self-sustaining; some of these are successful, some are not. Costs are minimized where possible; for example, no writers are paid for articles. Attempts at increasing advertising revenue and the number of subscribers need to be redoubled.

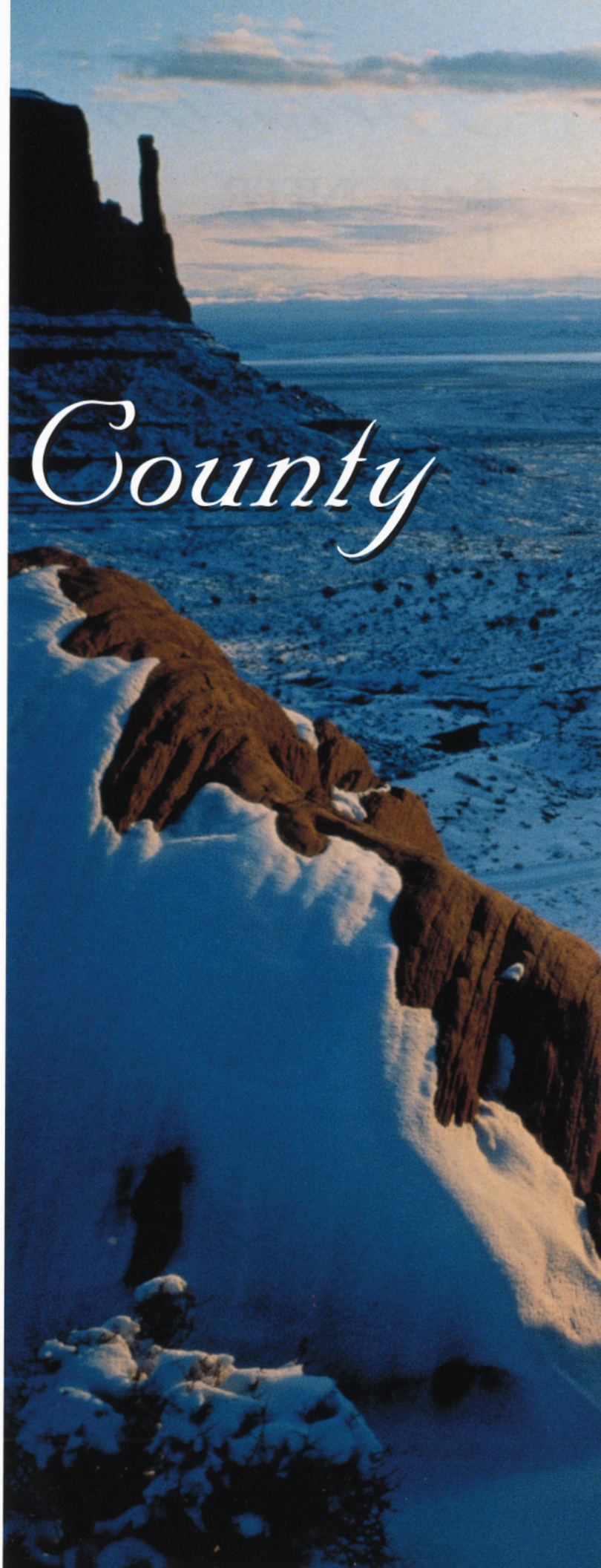
A magazine trust fund is being established; every issue of the *Pioneer* includes a page updating the status of the trust fund. Income from this could help the magazine to be continually self-sustaining. The officers are suggesting that SUP chapters and members voluntarily contribute to this fund. Also, gift subscriptions would help us increase the subscription income. If everyone who now receives the magazine would give one gift subscription, a tremendous influx of revenue for the magazine, offsetting printing costs, would result.

A combination of all of these possibilities will surely provide for the long-term future of the *Pioneer* magazine. We are sure that the officers and the publications committee will redouble efforts to maintain low costs and increase revenue. We hope that members and readers of the *Pioneer* will join with us in efforts to increase the trust fund and the number of subscribers whenever possible. We hope that the good that the Sons of Utah Pioneers has accomplished since 1936 with the *Pioneer* will extend far into the future.

Colonizing the West

Entering the stunning drama and beauty of

San Juan County



by Robert S. McPherson

No county in Utah has a more colorful past than San Juan. An integral part of Four Corners history, this dramatic geographical region hosted Native American cultures ranging from the Paleo-Indian through the Anazazi to the Navajos, Utes, and Paiutes of today. Spanish and, later, Mexican explorers and traders left an ephemeral legacy as they pushed through an uncharted region of red rock, sagebrush, and imposing mountains.

Civilization and city-building came to San Juan relatively late in the American experience. Often touted as one of the last frontiers to be settled in the United States, this isolated portion of Utah actually had three trickles of pioneers who arrived at approximately the same time.

The earliest group of homesteaders to utilize the resources of San Juan consisted of those of the Elk Mountain Mission, located at what is now Moab in Grand County. Sent by Brigham Young in 1855, this mission lasted four months and succeeded in establishing only a temporary Mormon presence in the midst of various Ute bands. The forty-man contingent built a fort of rocks and timbers, scouted roads to the south where more lumber and grazing lands were available, planted and irrigated crops, and journeyed on at least one trading expedition with the Utes to the Navajos living south of the San Juan River. In September the Utes launched an attack that succeeded in killing three Mormons and driving the rest back to the

Wasatch Front. In terms of homesteading, this undertaking was a first attempt to utilize some of the resources in or near San Juan County, with an eye to obtain some of the permanent fruits of civilization. White settlers, however, would not make another attempt until the late 1870s.

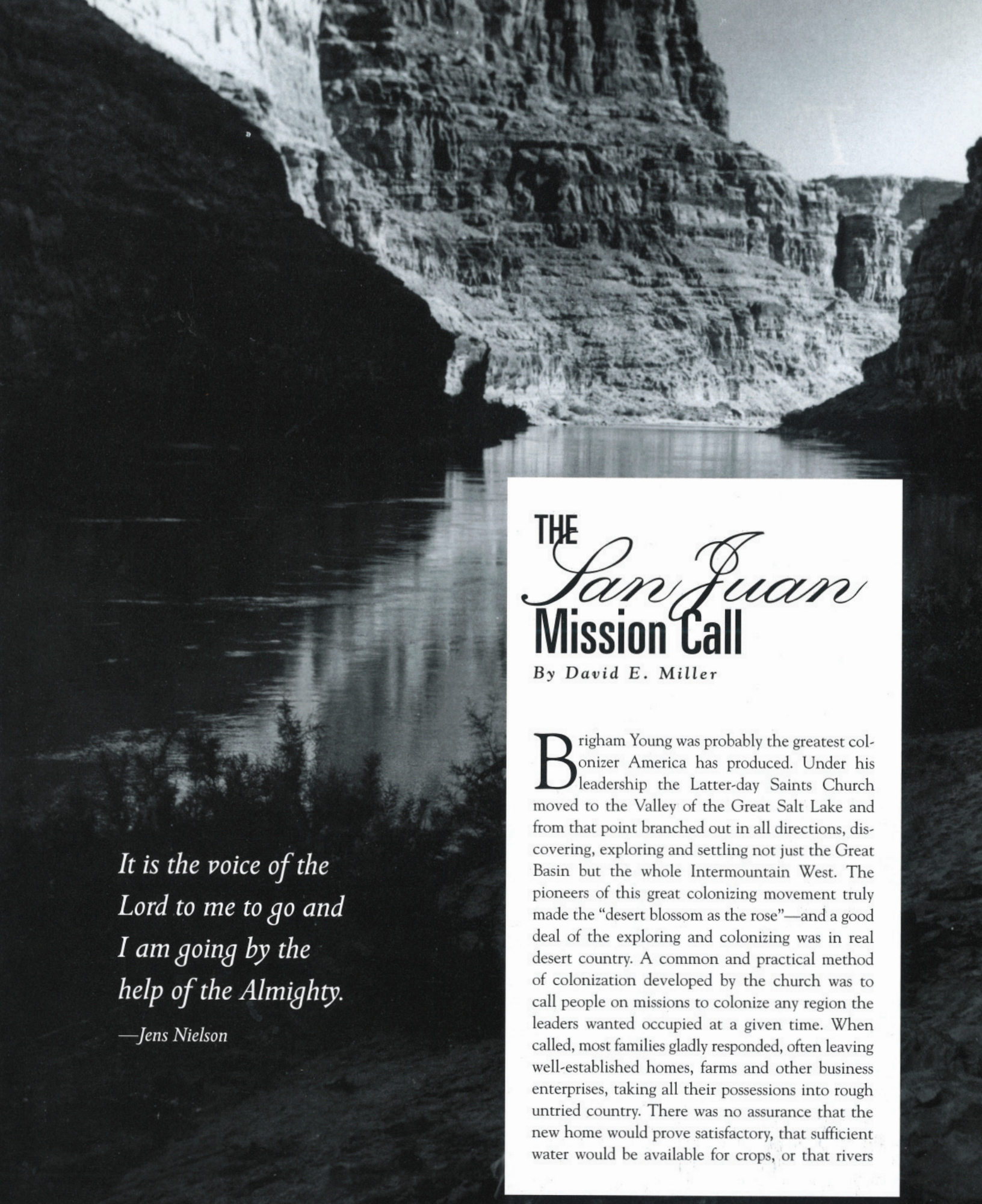
The earliest homesteaders in the northern part of the county utilized the ranges and the water at the southern end of the La Sal Mountains. Groups such as the Tom Ray family, the Cornelius Maxwells, the Bill McCartys, and others homesteaded together in the general area of what is known today as the community of La Sal. Rough-hewn cabins, subsistence gardens, and extensive range for livestock were the keys to their survival, while most of their economic ties lay in Moab, a town newly established by people predominantly from Sevier and Sanpete counties. In terms of actual development, these early settlers of San Juan played a more important role in the growth of what would eventually become Grand County, where businesses and transportation facilities lured them.

The settling of the southern part of the county came from two different directions. The earliest influx of homesteaders came from Colorado. The first recorded white settler, Peter Shirts (an excommunicated Mormon), carved his niche in the Montezuma Creek area. Earlier, he had been active in the settling of Paiute County and in claiming land in Dolores, Colorado. By 1877, Shirts, with two burros, crossed the San Juan River at Bluff, ventured south onto Navajo lands, and then headed north and established a home where Montezuma Creek meets the San Juan. He invited his brother Carl and family to leave their home in Michigan and join him. Shortly after the new arrivals took root, rumors reached Peter that his little settlement might come under attack by Utes. Carl and his family fled permanently, Peter only temporarily, until tensions subsided.

By 1880 a new and sudden change was afoot. Settlers' wagons rumbled through the historic Hole-in-the-Rock, cattlemen staked their claims, and miners flooded the banks of the San Juan River while federal and local government became increasingly responsible for maintaining control. Conflict and change for all three major groups—Ute, Navajo, and Euro-Americans—followed as they struggled to wrest a living from a beautiful but sometimes stingy land. ▼

Excerpts taken from Robert S. McPherson, A History of San Juan County: In the Palm of Time, Utah Centennial County History Series *(Salt Lake City: Utah State Historical Society, 1995), inside dust jacket, 95–97.*

The Maxwell House pictured above was an early Moab hotel opened in 1892 by Philander Maxwell. The three-story brick structure advertised as being "strictly first-class" and was considered one of the finest hotels in eastern Utah. In 1899, rooms could be rented for $1.60 to $2.00 per day and meals cost $.35. On July 10, 1937, the hotel was completely destroyed by fire.



It is the voice of the Lord to me to go and I am going by the help of the Almighty.

—Jens Nielson

THE *San Juan* Mission Call

By David E. Miller

Brigham Young was probably the greatest colonizer America has produced. Under his leadership the Latter-day Saints Church moved to the Valley of the Great Salt Lake and from that point branched out in all directions, discovering, exploring and settling not just the Great Basin but the whole Intermountain West. The pioneers of this great colonizing movement truly made the "desert blossom as the rose"—and a good deal of the exploring and colonizing was in real desert country. A common and practical method of colonization developed by the church was to call people on missions to colonize any region the leaders wanted occupied at a given time. When called, most families gladly responded, often leaving well-established homes, farms and other business enterprises, taking all their possessions into rough untried country. There was no assurance that the new home would prove satisfactory, that sufficient water would be available for crops, or that rivers

The primary objective of the San Juan mission was to cultivate better relations with the Indians and lay the foundations for future permanent Mormon settlements.

would not flood the new settlements. But the missionaries called seem not to have been too much concerned about such economic and temporal matters. They usually considered their call an opportunity to serve, and once they had accepted, there would be no turning back until the mission had been accomplished. Sometimes the assignment seemed virtually impossible, the difficulties to be overcome almost too great; yet somehow all obstacles were surmounted!

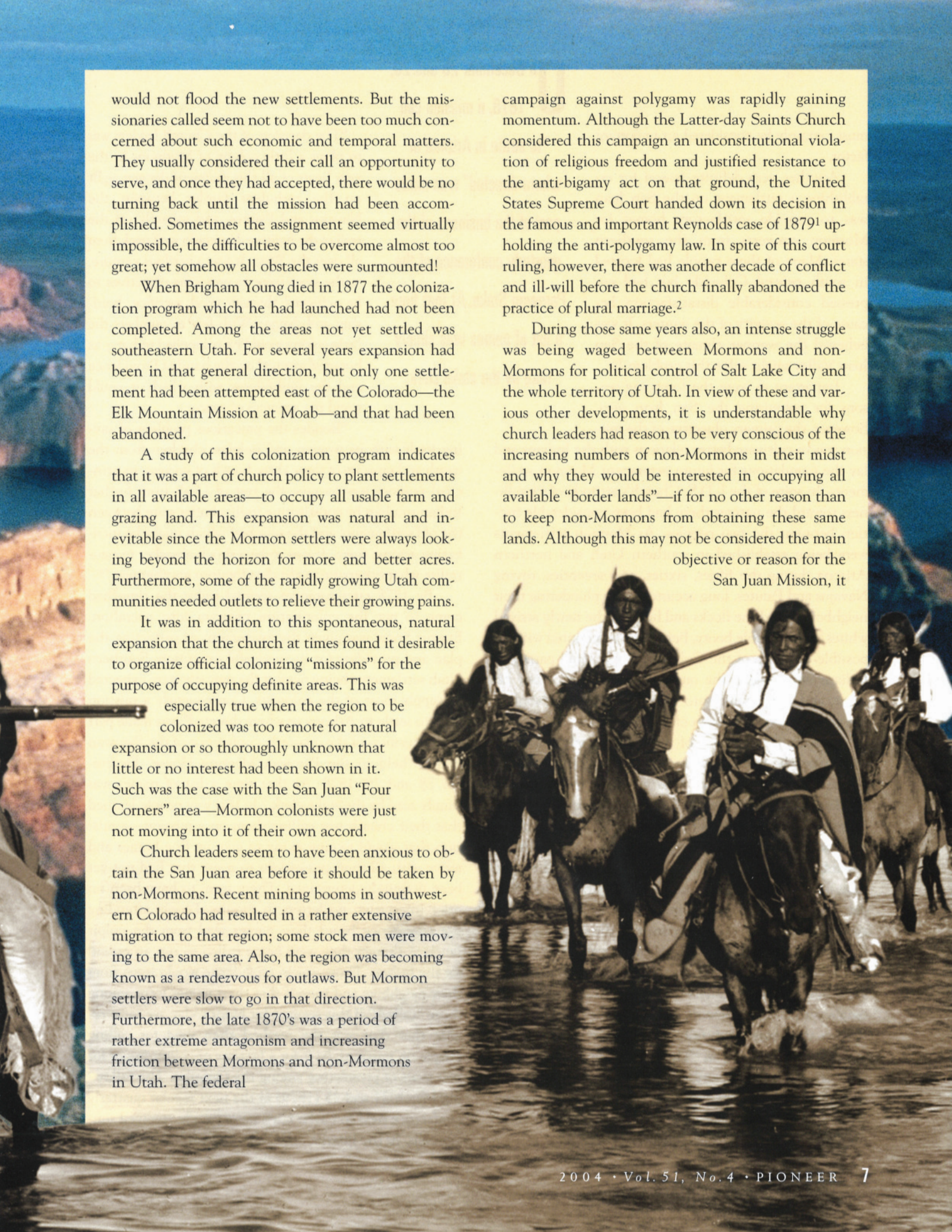
When Brigham Young died in 1877 the colonization program which he had launched had not been completed. Among the areas not yet settled was southeastern Utah. For several years expansion had been in that general direction, but only one settlement had been attempted east of the Colorado—the Elk Mountain Mission at Moab—and that had been abandoned.

A study of this colonization program indicates that it was a part of church policy to plant settlements in all available areas—to occupy all usable farm and grazing land. This expansion was natural and inevitable since the Mormon settlers were always looking beyond the horizon for more and better acres. Furthermore, some of the rapidly growing Utah communities needed outlets to relieve their growing pains.

It was in addition to this spontaneous, natural expansion that the church at times found it desirable to organize official colonizing "missions" for the purpose of occupying definite areas. This was especially true when the region to be colonized was too remote for natural expansion or so thoroughly unknown that little or no interest had been shown in it. Such was the case with the San Juan "Four Corners" area—Mormon colonists were just not moving into it of their own accord.

Church leaders seem to have been anxious to obtain the San Juan area before it should be taken by non-Mormons. Recent mining booms in southwestern Colorado had resulted in a rather extensive migration to that region; some stock men were moving to the same area. Also, the region was becoming known as a rendezvous for outlaws. But Mormon settlers were slow to go in that direction. Furthermore, the late 1870's was a period of rather extreme antagonism and increasing friction between Mormons and non-Mormons in Utah. The federal campaign against polygamy was rapidly gaining momentum. Although the Latter-day Saints Church considered this campaign an unconstitutional violation of religious freedom and justified resistance to the anti-bigamy act on that ground, the United States Supreme Court handed down its decision in the famous and important Reynolds case of 1879[1] upholding the anti-polygamy law. In spite of this court ruling, however, there was another decade of conflict and ill-will before the church finally abandoned the practice of plural marriage.[2]

During those same years also, an intense struggle was being waged between Mormons and non-Mormons for political control of Salt Lake City and the whole territory of Utah. In view of these and various other developments, it is understandable why church leaders had reason to be very conscious of the increasing numbers of non-Mormons in their midst and why they would be interested in occupying all available "border lands"—if for no other reason than to keep non-Mormons from obtaining these same lands. Although this may not be considered the main objective or reason for the San Juan Mission, it



must certainly be considered an important factor.

Another very definite reason for establishing a settlement on the San Juan was to provide satisfactory homes for Mormon converts from the southern states. Many of these people had located in south central Colorado but had expressed considerable dissatisfaction because of the severity of the winters. It was believed the warmer climate of the San Juan Valley might solve this problem.[3]

Important as were the foregoing reasons for colonizing the San Juan area, however, the primary objective of the mission was to cultivate better relations with the Indians and lay the foundations for future permanent Mormon settlements. In spite of the L.D.S. Church's attitude of friendliness toward the natives there had been considerable friction between the two peoples. As Mormon settlements were being established in southern Utah and northern Arizona during the fifties, sixties, and seventies, roving Navajos and Paiutes, long accustomed to plundering their neighbors, found the flocks and herds of the newly arrived whites an irresistible booty. Being well acquainted with all possible crossings of the Colorado River, small parties of Indians often raided the outlying settlements, drove off stock, and disappeared into secret hideouts southeast of the river, beyond the reach of their pursuers.

A natural outgrowth of this cattle rustling activity was spasmodic border warfare that resulted in numerous armed clashes and many dead on both sides. During the late 1860's this warfare became so fierce that some Mormon outposts such as Kanab and Pipe Springs had to be abandoned temporarily. The diplomatic skill of Jacob Hamblin, Thales Haskell, and others was taxed to the limit in attempts to bring peace to the southern Utah border. The perseverance of Hamblin and his associates succeeded in winning the confidence of the Navajos, with the result that peaceful and legal trading replaced looting and border raids during the early seventies. However, in 1874 three Navajo brothers were killed in an unfortunate tangle with Utah cattlemen, and the whole southern frontier was threatened with full-scale Indian warfare.

Albert R. Lyman, in "The Fort on the Firing Line," has very effectively described this phase of Utah history and shown the relationship between these Mormon–Indian hostilities and the evolution of what was to become the San Juan Mission. Says Lyman:

On December 28 and 29, 1878, a mission call "to settle in Arizona or where directed" was made part of the business of the quarterly conference of the Parowan Stake. At that time a list of names was simply read by the stake clerk.

"The decision of the Church leaders was to plant a little colony of Mormons in the very heart of all this incipient danger; right on the turbulent border between the Navajos and Paiutes, and squarely on the trail of the fugitive desperado wolf pack from all over the West. It was a perilous venture, as the years were to prove, its objectives to be achieved through great sacrifice, hardship and danger. With few in numbers the little colony would be compelled to hang its hopes of survival on the hand of Providence and the faithfulness with which it could wield the agencies of peace.

"Besides the precarious problem of saving itself with its women and helpless children from the wrath and rapacity of these three breeds of savages, its principal purpose was to save the rest of Utah from further Indian troubles by constituting itself a buffer state between the old settlements and the mischief which might be incubating against them. It was to be a shock-absorber to neutralize what otherwise might develop into another war."[4]

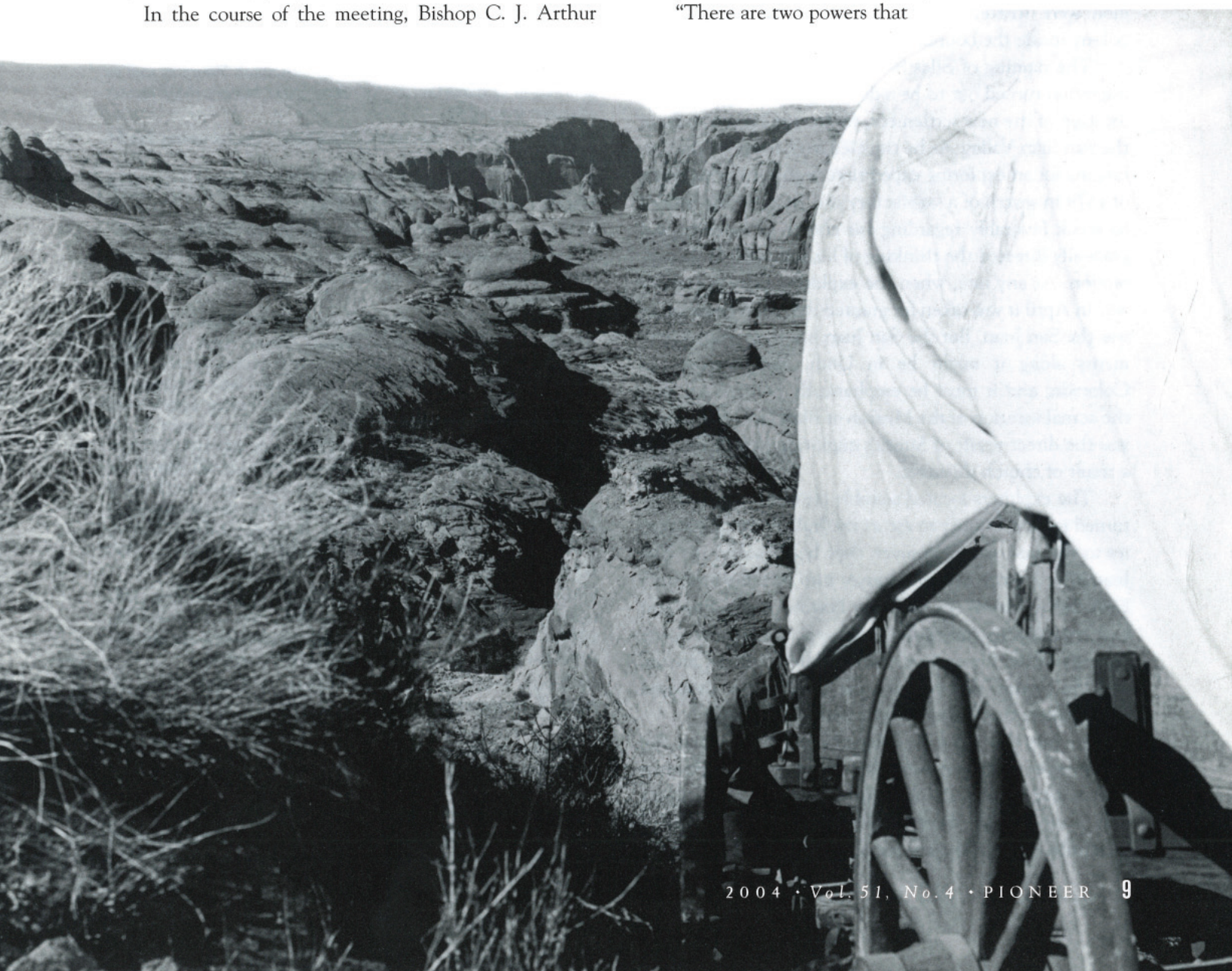
By 1878 circumstances seemed right; the time had come to put the colonization program into operation. Erastus Snow was given the assignment of perfecting the plan and providing for its successful execution. Southern Utah settlements being nearest the new site were expected to supply most of the colonists. Consequently a mission call "to settle in Arizona or where directed" was made part of the business of the quarterly conference of the Parowan Stake, "held in the Parowan Meeting House" December 28 and 29, 1878. At that time a list of names was simply read by the stake clerk.[5] In this way people learned that their church was calling them on a mission—a mission that would require many to give up fine homes and move with all their possessions to a site that had not yet been definitely determined. There seem to have been no prior interviews, no letters in inquiry. People attending the conference heard their names read from the pulpit much as though they were being called to run an errand for the bishop. Those not in attendance would learn from their neighbors and friends that their names were among those "called." If this seems a bit blunt today, we must realize that that was the method then used for calling people on missions, be it for a lifetime of colonizing or for two years of proselyting among the Gentiles. The following March 22 and 23 (1879) at the next regular quarterly conference held in Cedar City, more people received similar calls. In the interim Silas S. Smith was named to head

the movement, with Platte D. Lyman ultimately chosen as first assistant.

In the meantime at a meeting held in the Social Hall, Cedar City, January 2, 1879, those named at the recent Parowan conference were given counsel and encouraged to express their feelings regarding the "mission."[6] The new colonizing venture was portrayed as being definitely part of the Lord's work; this assignment was to be considered just as important as though they had been called on foreign missions.[7] The missionaries were admonished to put their trust in God, and all would be well with them. Single men were advised to seek a bride and to marry, if possible, before the movement got under way. This mission was intended to be a stable, permanent project. In order to further impress the gathering with the importance of their calling, Henry Lunt of the Parowan Stake Presidency "stated that the march of the Saints today was toward the center stake of Zion. . . ." The colonists might very well be the first vanguard of Saints to begin the great trek eastward—back to Missouri.[8]

In the course of the meeting, Bishop C. J. Arthur informed those present that they were not compelled to accept the call. He "required all to use their agency as to whether they went or not, but advised all who were called to go with a cheerful heart." He further announced that additional volunteers would be accepted should anyone not already called desire to make the trek. The undertaking would require many strong and valiant people if it were to succeed—and there could be no thought of failure. As the months passed and the time approached for the company actually to get under way, some members had dropped out, others had obtained official releases, and some new families had joined the ranks of the expedition. For those ready to begin the trek, Jens Nielson expressed what was probably the prevailing sentiment: "he felt it [was] the voice of the Lord to him to go and he was going by the help of the Almighty. . . ."[9] Kumen Jones, writing late in life, a half-century after the Hole-in-the-Rock trek, expressed what was, no doubt, still the sentiment of the founders of Bluff and that of most of their descendants today. He wrote:

"There are two powers that



work among mortal men, a good and an evil power. Any movements for good and tending to move men upward is always met by evil forces which oppose and fight it. My purpose in this humble effort in writing about it, is to convince my children and my descendants of the fact that this San Juan Mission was planned, and has been carried on thus far, by prophets of the Lord, and that the people engaged in it have been blessed and preserved by the power of the Lord according to their faith and obedience to the counsels of their leaders. No plainer case of the truth of this manifestation of the power of the Lord has ever been shown in ancient or in modern times."[10]

An important fact that must not be lost sight of is that the precise location of the proposed settlement was indeed very nebulous, not only to those named but to the general church leaders as well. The December, 1878, mission call had been to "settle in Arizona or where directed." Various subsequent communications indicate that the San Juan, Salt, and Grand rivers were all under consideration as possible sites. Accounts which mention the Four Corners region were written long after the establishment of the colony inside the boundaries of Utah.

The naming of Silas S. Smith to head the proposed migration turned out to be a deciding factor in the actual location of the new settlement, for he was known to favor the San Juan Valley. As he traveled from town to town arranging for an exploring expedition to go out in the spring of 1879 in search of a satisfactory site, he naturally tended to speak favorably regarding his choice of location and gradually directed the thinking of his followers in that direction. At any rate, when the exploring party got under way in April it was taken for granted that their destination was the San Juan. But the San Juan is a long river; settlements along it might be in Utah, New Mexico, or Colorado; and it must be emphatically pointed out that the actual location of the Mission at Bluff and Montezuma was the direct result of Smith's exploring expedition, not a result of church directive.

The explorers located suitable farmland and then returned to Iron County to escort the hulk of the missionaries to the new sites. However, they had reached the San Juan after a long, difficult journey into Arizona by way of Lee's Ferry, Moenkopi, and the Navajo reservation and had returned to the settlements over a northern route through Moab, Greenriver, Castle Valley, Salina Canyon, and the Sevier Valley—a circuit of almost a thousand miles. Surely there must be an easier, shorter way!

At just the right psychological moment when the missionaries were preparing for the migration, Reuben Collett and Andrew P. Schow arrived at Parowan to report that a satisfactory short cut could be made by way of Escalante. Mission leaders eagerly accepted this good news and decided to use the new route. Not until the main body of pioneers had worked their way deep into the desert southeast of Escalante did they learn that the country ahead had not been explored. Deep gulches and canyons, sheer cliffs, and solid rock buttes blocked the way. But heavy snows in the Escalante Mountains blocked the return route also; so they decided to push ahead at all costs. The major barrier was the Hole-in-the-Rock, a narrow slit in the west rim of the Glen Canyon Gorge. They [were about to complete] the most remarkable roadbuilding feat in the history of the West. ▼

Article excerpts from: Utah Historical Quarterly *26, No. 2 (April 1958): 161–68, and an adaptation of the first chapter of Dr. Miller's book,* Hole-in-the-Rock: An Epic in the Colonization of the Great American West *(Salt Lake City: University of Utah Press, 1959).*

Notes

1 *Reynolds v. United States, 98 U.S., 145–69. This case is cited in numerous books devoted to studies of religious freedom in America.*

2 *During the late 1880's the L.D.S. Church began modifying its views regarding the practice of plural marriage; in 1890 the Manifesto forbidding the practice was adopted.*

3 *Letters on file in the L.D.S. Church Historian's library as well as information contained in the San Juan Stake History [MS] furnish abundant proof of this.*

4 *Albert R. Lyman, "Fort on the Firing Line,"* Improvement Era *51 (December 1948): 797.*

5 *Parowan Stake Historical Record, #22125, p. 174, L.D.S Church Historian's library, Salt Lake City, Utah.*

6 *Parowan Stake, Cedar Ward Historical Record, #22183, p. 332.*

7 *In a general sense the term* foreign mission *refers to a proselyting mission outside of Utah, either in one of the other states or in some foreign country.*

8 *When the L.D.S. Church established itself in Missouri during the 1830's, there was created at Jackson County what was called the "Center Stake of Zion." However, due to persecution the church was forced to leave Missouri before this Stake had been thoroughly established or the proposed temple built. Since leaving Missouri the church consistently has taught that there will be a return to the "Center Stake," which eventually will become an important Mormon center. This ultimate migration back to Missouri is still part of the long-range church plan; three-quarters of a century ago it was believed by many to be imminent. For a discussion of this element of L.D.S. history and doctrine see B. H. Roberts,* A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, *6 vols. (Salt Lake City: 1930), I.*

9 *Parowan Stake, Cedar Ward Historical Record, #22183, p. 379, report of Sacrament Meeting in Cedar Ward, Sunday, October 19, 1879. I have taken the liberty of placing this statement in the first person to use as a quotation at the beginning of this chapter.*

10 *Kumen Jones, preface to the* Writings of Kumen Jones, *ed. Albert T. Lyman (Salt Lake City: N.d.), 23.*

Monument Valley *photo by Tom Till (2–3),* Lake Powell *photo by Frank Jensen (6–7), courtesy Utah Travel Council. The Maxwell House (4), Glen Canyon (5), Hole-in-the-Rock Reenactment (9), courtesy Utah State Historical Society. Ute scout party P–57, H. S. Poley collection, courtesy Denver Public Library, Western History/ Genealogy, (6–7).*

The Incredible Saga of

HOLE IN THE ROCK

By Raymond E. Beckham

The year 1879 was an exciting one for Utah. Brigham Young had died unexpectedly two years before. The Church was being governed by the Quorum of the Twelve Apostles with John Taylor as President of the Quorum and would continue to do so until October of 1880 when President Taylor was sustained as the third president of the Church.

By 1879, most of the Utah Territory had been settled. Mormon settlements stretched from Idaho to Southern California and Arizona, and from the Colorado River to the Sierra Nevadas. Under John Taylor's leadership, the Church continued to colonize the West. More than one hundred new settlements were founded in Wyoming, the Uintah Basin, Castle Valley, southern Nevada and Arizona in the three years following Brigham's death.

Prior to his death, Brigham Young had talked about colonizing the desolate, rugged, and isolated southeastern part of Utah. He wanted to do missionary work with the warring Navajo, Ute, and Paiute Indian tribes that frequented both sides of the San Juan River. He was also concerned that this part of the Territory had become a

hangout for outlaws and that raiding parties from there were attacking Mormon settlements west of the Colorado River and stealing cattle, sheep, and horses estimated to cost more than a million dollars a year. Another reason was that settlers from Colorado were looking to move into what is now the Four Corners area of Utah, and he wanted to stabilize the outer borders of Mormon country.

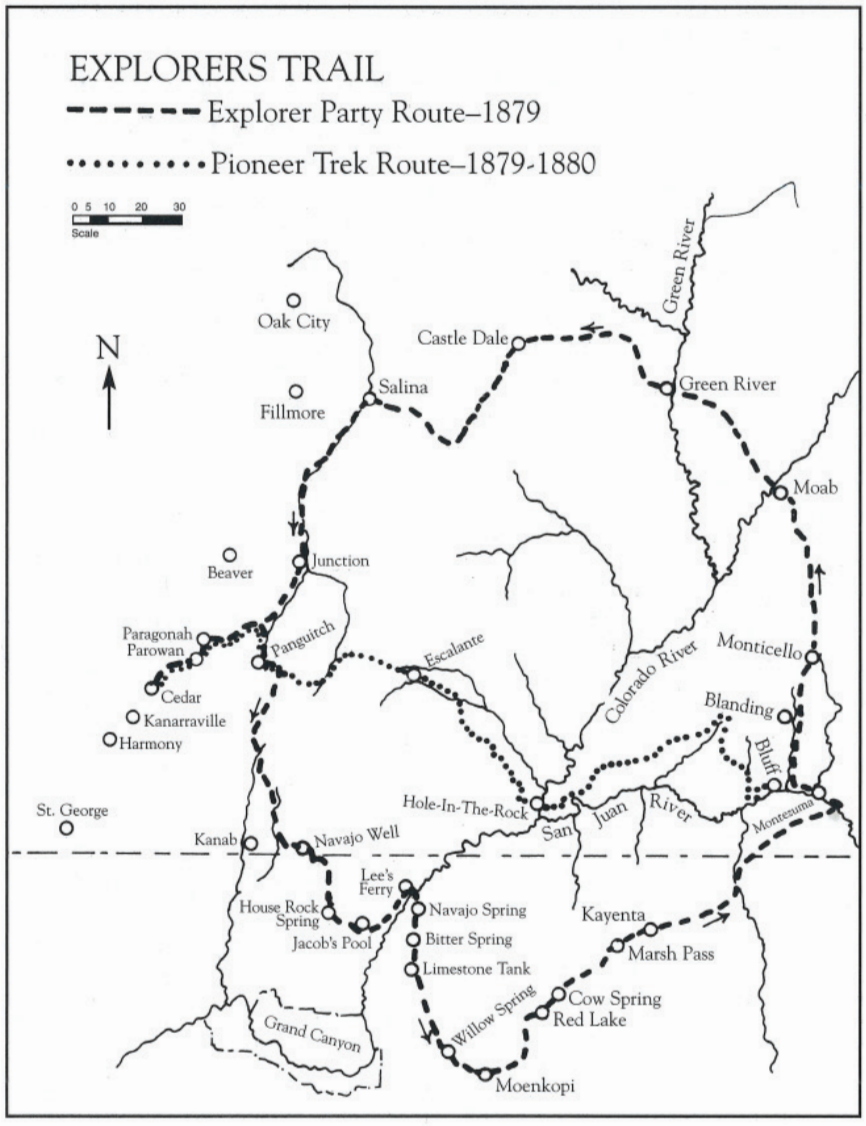
A special conference had been held in St. George in 1877, where the Temple had been dedicated in April, to discuss a settlement on the San Juan River. Brigham Young's death in August of that year delayed any plans that were made.

The first exploring party to the San Juan

A year later President John Taylor asked Silas Smith to organize an expedition to the area to find out if colonies were feasible. Smith gathered twenty-four men together, along with two families (in case a settlement could be started), and left Paragonah, about 225 miles south of Salt Lake City, in mid-April 1879. Five months and more than 1,000 miles later, they returned to Paragonah and reported that the area was, indeed, habitable.

Smith had made a circuitous route southward to Lee's Ferry in Arizona, then north to what is now Bluff and Montezuma, returning via the old Spanish Trail to Moab, Green River, Castle Dale, and Salina in Utah, before returning to Paragonah. The families of Harrison H. Harriman and James I. Davis, each with four children, had stayed on the San Juan as the first settlers of Montezuma, along with Harvey Dunton. Mary Davis gave birth to a girl shortly after the group arrived, the first white child born in the area.

Smith reported that the southern route was too difficult for a large party. There had been little water, poor forage, hostile Indians, and nearly impassable terrain for wagons. He estimated that it was only about 200 miles due east from Cedar City to the new settlement of Montezuma if a shorter route could be found through Escalante, a small settlement about 70 miles east of Paragonah. On their journey of exploration, his little group had built nearly 300 miles of road, much of it through rugged mountain ranges and cedar forests.



Other exploratory efforts

While Silas Smith had been exploring a possible route to the San Juan River country, Church leaders had directed others to find a more direct route to the Colorado River and the San Juan. Charles Hall, Andrew Schow, and Reuben Collette, all of Escalante, had made the journey. Hall is credited by some as being the first white man to discover Hole-in-the-Rock, a narrow notch in the sheer rock walls leading from the rim to a steep gulch going to the river below, nearly a mile away. Schow and Collette later confirmed the route, and all three men thought a good wagon road could be fashioned from Escalante to the Hole-in-the-Rock, and then on to the San Juan. Their optimistic reports—

made after a very superficial reconnaissance beyond the Colorado River—along with Silas Smith's recommendation that a more direct route could be found, caused Erastus Snow, one of the Twelve Apostles, who had been named by President Taylor to be the head colonizer, to activate the Southeast Mission and to select the Hole-in-the-Rock as the way to go. It was, as novelist Wallace Stegner was to say later, "one of the most incredible wagon trips ever made anywhere." The trip was expected to take six weeks but took almost six months of the most arduous and exhausting trail-blazing the world has ever seen.

The calling of Silas S. Smith to head the proposed migration turned out to be a deciding factor in the actual location of the new settlement, for he was known to favor the San Juan Valley.

The Hole-in-the-Rock expedition

Silas Smith and his exploring party arrived back in Paragonah on September 16, 1879. Once the decision was made to take the "Escalante Shortcut" to Hole-in-the-Rock and thence on to San Juan, Church leaders lost little time selecting families to make the trek. Enthusiasm ran high, as those called to the "San Juan Mission" made preparations. They were encouraged to take enough food for a year, plus cattle, seeds for planting, and other provisions. Some took a few head of cattle; others took more than a hundred head. Families were called from Parowan, Cedar City, Harmony, Paragonah, Oak City, Holden, Beaver, and other Southern Utah towns. Many others joined the group voluntarily because of the excitement of pioneering this new venture.

Less than a month after Smith returned from his exploring trip, he was placed in charge of the mission. Time was short. They were behind schedule. Smith and his counselors estimated that it would take six weeks to make the trip, and they wanted to arrive in time to build homes and prepare for winter. Wagon trains from the various communities were instructed to meet in Escalante, and most of them left their respective towns around October 4, 1879.

The Parowan group consisted of twenty-five wagons. The group from Cedar City was two miles long and comprised two hundred people, about a thousand head of cattle, chickens, and eighty wagons. When the group finally met near Escalante, many of their wagons were in poor repair and many horses were lame. Some families had temporarily dropped out because of the hardships and break-downs in crossing the Wasatch Mountains and the Escalante Mountains.

Most of the pioneers were young married couples with small children. Some were unmarried men. Jens Nielson, at fifty-nine, was the oldest man in the party.

Everyone stocked up with supplies in Escalante, itself only three years old, and pushed on to Forty-Mile Spring, which was located forty miles from Escalante and twenty miles from Hole-in-the-Rock.

With the final pioneering group, at that time, were about seventy families, eighty wagons, and eighteen hundred head of cattle and horses. The cattle and horses were spread out over many miles in every direction for forage. Willard Butt, J. M. Redd, George Decker, Amasa Barton, and others were put in charge of managing the large herd and keeping it fed.

While at Forty-Mile Spring, President Silas Smith decided to scout out the country ahead. He appointed his second-in-command, Platte D. Lyman, to lead a party of thirteen men: Reuben Collett and Andrew Schow (who had previously explored the area), William Hutchins, Kumen Jones, Samuel Rowley, Cornelius Decker, George Hobbs, John Robinson, Joseph Barton, Joseph Nielson, Samuel Bryson, and James Ruby. The group took a wagonload of supplies and a boat and left on November 28. It took them two days to make the twenty-mile trip.

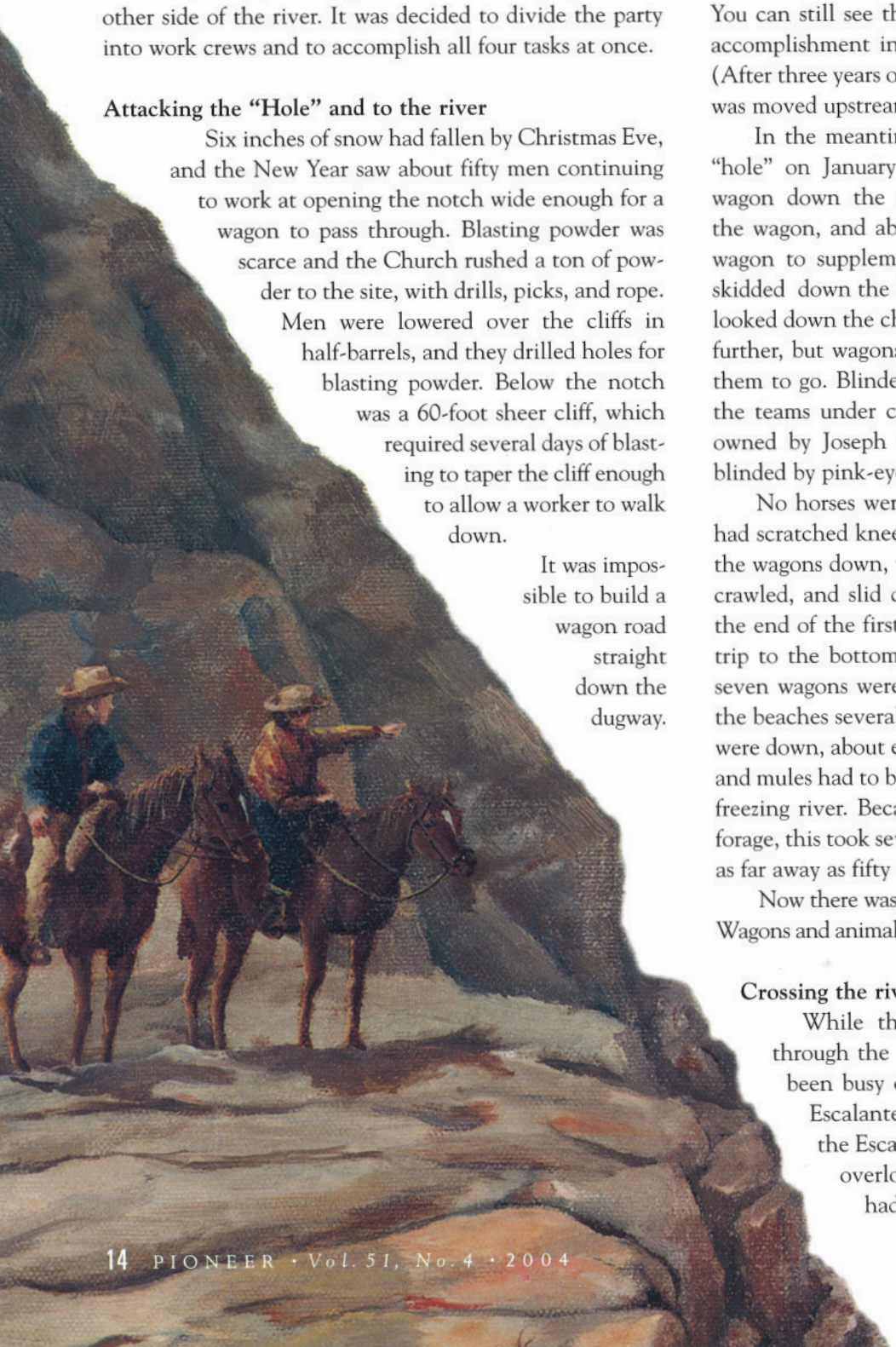
On the way, they met some prospectors coming from the Colorado. The prospectors told the group that it was impossible to make even a burro trail to the San Juan, much less a road for a wagon train. Moving on to Hole-in-the-rock, crossing the Colorado River, and exploring for another six days, the men decided that the country was so broken up, cut into such fantastic box canyons and draws, that it would be impossible to build any kind of road through the solid rock and rough terrain.

When the scouting party reported back at Forty-Mile Spring, pessimism spread through the camp. It was early December. It was snowing and very cold. The way back to Escalante was blocked with snow. Cattle were short of feed. Negative feelings were prevalent, but in a group meeting it was voted to move ahead. Silas Smith carried the day.

Two new camps were established–one at Fifty-Mile Spring, and the second at Hole-in-the-Rock itself. It took seven days to make the journey from Forty-Mile Spring to

Fifty-Mile Spring. By December 10, ninety men, thirty women, sixty children, and some eighty wagons were camped at Hole-in-the-Rock. There was little food. Horse feed was ground into flour. Parched corn was a staple food. Rationing was a way of life. One woman reported that it was "the coldest Friday in history."

At this point, four immediate tasks were undertaken: (1) building a road for the wagons down through the notch in the canyon wall; (2) building a road from the base of the notch to the Colorado River itself; (3) constructing a ferry to carry the wagons and supplies across the river; and (4) building a road out of the gorge on the other side of the river. It was decided to divide the party into work crews and to accomplish all four tasks at once.



Attacking the "Hole" and to the river

Six inches of snow had fallen by Christmas Eve, and the New Year saw about fifty men continuing to work at opening the notch wide enough for a wagon to pass through. Blasting powder was scarce and the Church rushed a ton of powder to the site, with drills, picks, and rope. Men were lowered over the cliffs in half-barrels, and they drilled holes for blasting powder. Below the notch was a 60-foot sheer cliff, which required several days of blasting to taper the cliff enough to allow a worker to walk down.

It was impossible to build a wagon road straight down the dugway.

Benjamin Perkins recommended that they tack a dugway to the side of the cliff with wooden pegs, then laying the wagon road on top of the pegs. Two-inch diameter holes were drilled in the side of the cliff; then oak stakes several feet long were driven into the holes. Brush and debris were then placed on top of the stakes, along with a border on the outer edge to keep wagon wheels from going over the edge. A groove was chiseled and blasted into the cliff for the left wheels of the wagons to keep them on track. This unbelievable 100 feet of "Uncle Ben's Dugway" successfully carried all eighty-three wagons over it and became the main route to the San Juan for the next three years. You can still see the remains today of this extraordinary accomplishment in the drilled holes and wheel grooves. (After three years of hard use, the crossing of the Colorado was moved upstream about thirty miles.)

In the meantime, the first wagons started down the "hole" on January 26. Benjamin Perkins was the first wagon down the chute. Long ropes were attached to the wagon, and about twenty men would hold onto the wagon to supplement the wagon's braking system as it skidded down the 50-degree slope. When teams of horses looked down the chasm, they would often refuse to go any further, but wagons were pushed onto their heels forcing them to go. Blinders and other means were used to keep the teams under control. The most successful team was owned by Joseph F. Barton, two horses that had been blinded by pink-eye and thus could not see.

No horses were lost going down the hole, but many had scratched knees and patches of torn skin. Men drove the wagons down, while the women and children walked, crawled, and slid down the road behind the wagons. By the end of the first day, twenty-six wagons had made the trip to the bottom. In the following days, another fifty-seven wagons were carefully lowered and then driven to the beaches several hundred yards away. After the wagons were down, about eighteen hundred head of cattle, horses, and mules had to be moved down the chute and across the freezing river. Because the animals had dispersed to find forage, this took several days of gathering the animals from as far away as fifty miles.

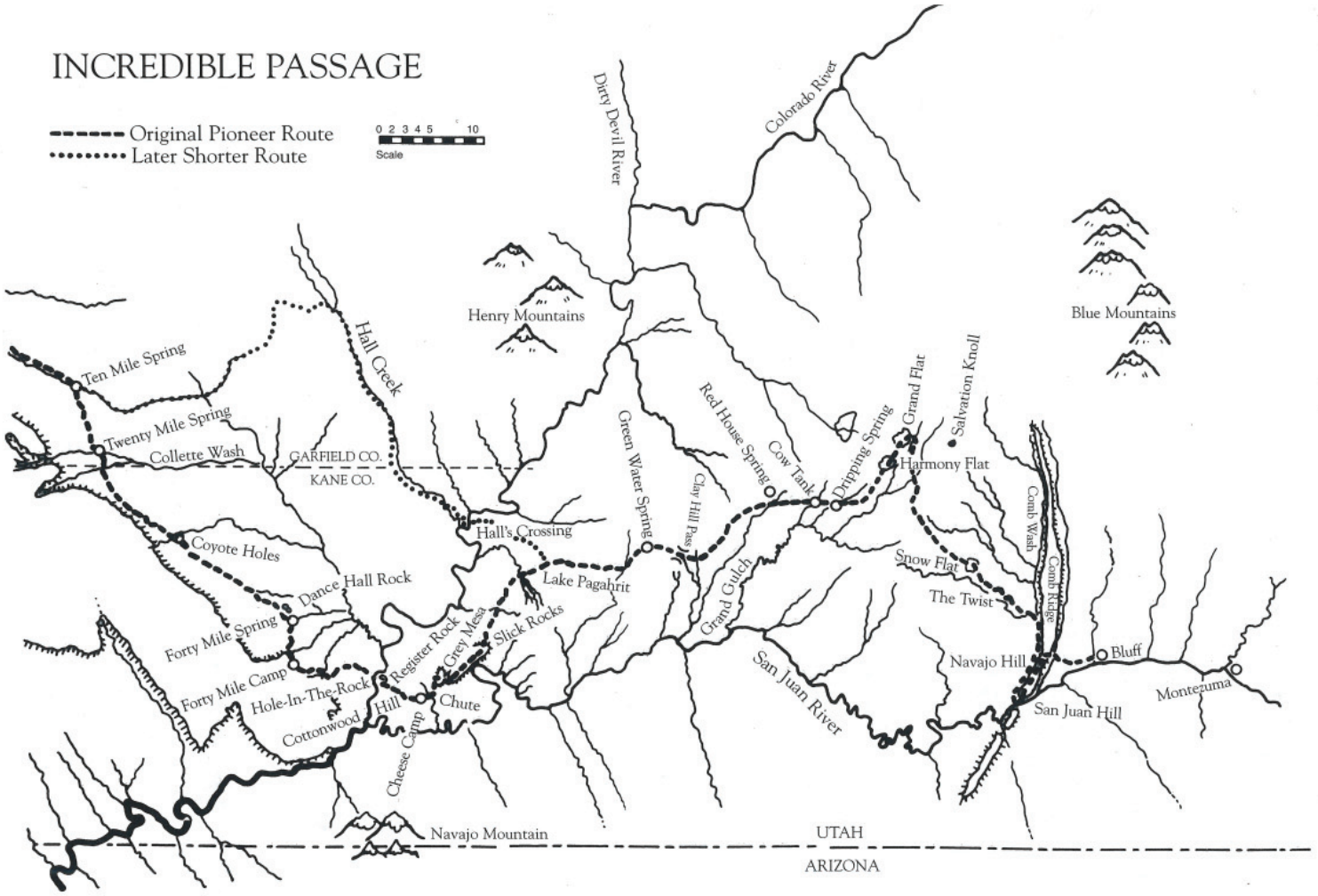
Now there was no turning back, even if they wanted to. Wagons and animals could never make it back up that chute.

Crossing the river

While the one group was blasting their way through the "Hole," Charles Hall and his sons had been busy cutting timber from as far away as the Escalante Mountains. They pre-cut the planks at the Escalante Mill and hauled them to the cliffs overlooking the river. By mid-January, they had lowered the timbers to the river with

The first wagons started down the "hole" on January 26. Long ropes were attached to the wagon, and about twenty men would hold onto the wagon to supplement the wagons's braking system as it skidded down the 50-degree slope.

Partridge



long ropes and assembled a ferry large enough to carry two wagons with their teams. The kiln for pitch was constructed at the river so that the caulking material would be nearby. Charles Hall said later that "half the people from Escalante came to help build the ferry."

As the wagons came down the "Hole," they were loaded onto the ferry and carried the 350 feet across the river. When the livestock was ready to cross the river, ice extended several feet into the water from each bank. The herdsmen bunched the animals into small herds and forced the leaders into the icy water. The animals revolted, but finally forded the stream under their own power. They landed downstream quite a distance. After herding a small group of animals across the river, the cowboys would return to the west bank to pick up another herd. George W. Decker recalled making at least twenty crossings of the ice-filled river.

The crossing took more than a week. What the men had done seemed impossible. One old Ute Indian was amazed to see them there. When he asked where they had come from and was told that they had come down through the hole-in-the-rock, he flatly called them liars and rode away insulted.

Onward to what is now Bluff

From the Colorado River crossing to Fort Montezuma, their ultimate destination, was about 75 miles as the crow flies. But it was more than 150 miles the way they had to go—through the Clay Hills, around the heads of bottomless narrow canyons, over the "Slick Rocks" of desolate barren wastelands, hewing their way through impenetrable scrub brush and building dugways through innumerable mountain passes.

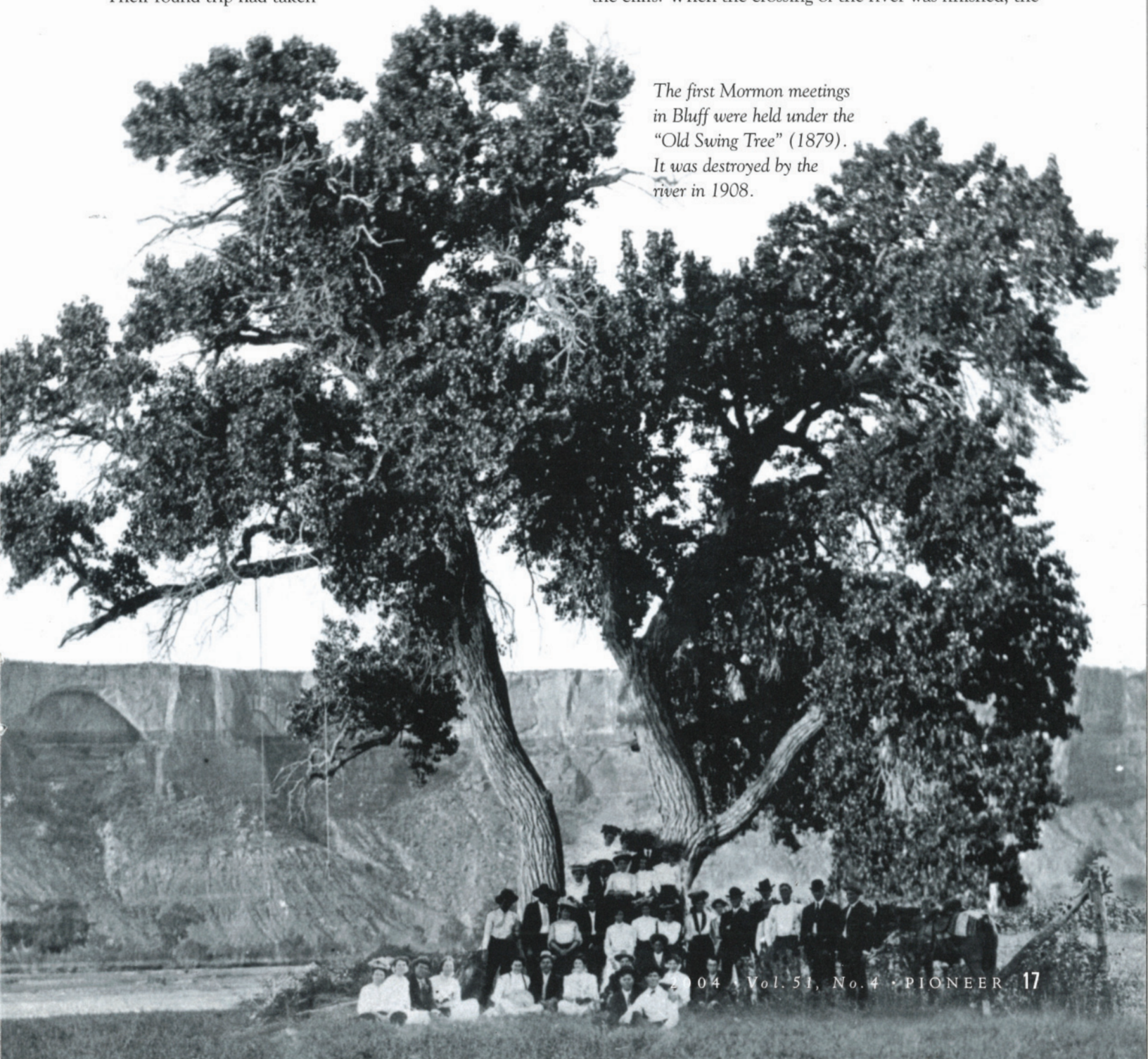
But while one group had been conquering the "Hole," and another was building ferries, another search party had gone ahead to find the best way to Fort Montezuma. George Sevy, Lemuel H. Redd, George B. Hobbs, and George Merrill took two pack animals, two riding horses, and food for eight days, leaving on December 17 to map out the best route. With only 75 miles to go, they estimated they would average 20 miles a day.

It was mid-winter. Deep snow lay over the wild, treacherous country. There was no trail to follow. After eight days of exploring many canyons and exiting only a few, facing nearly perpendicular walls up to 2,000 feet high, and crossing several mountain ranges, the party found themselves on Christmas Day in a blinding snowstorm and without food.

Three days later and still without anything to eat, they followed a canyon some thirty miles before they found in the spectacular red walls a break where Indians had fashioned a very rough trail to the top. From there, they were faced with another difficult wash to conquer before reaching what is now Bluff. There, they found a cabin occupied by the Harris family, who had gone with Silas Smith on his original southward trek back in April and May.

Four weary and hungry scouts ate their first meal in four days, and then they went another fifteen miles to Fort Montezuma. Staying one day and buying a forty-eight pound sack of flour from a passing trapper, the men headed back to the "Hole," arriving January 8.
Their round trip had taken twenty-three days—twelve out and eleven back—in steady snowstorms, fog, slush, hunger, and unfamiliar rugged countryside. They had traveled 310 miles. The hooves of their horses were worn almost to the hide and left circles of blood at every step.

Their report on January 9 was surprisingly favorable, but with reservations. After their return and report, it was decided to continue to Montezuma. The "Hole" and the crossing of the river were finished. While crews worked at the Hole and the search party did its scouting, another crew had worked six weeks to blast a road up the other side of the river—a 250-foot wall of sheer cliffs. They had built a steep and narrow roadway diagonally across the face of the cliffs. When the crossing of the river was finished, the



The first Mormon meetings in Bluff were held under the "Old Swing Tree" (1879). It was destroyed by the river in 1908.

Saints began the fearsome task of moving up the other side and three miles further on, where an ideal campsite had been located with a clear water stream and plenty of forage for the livestock. Some said it was like reaching the promised land. These campsites and the unique dugway leading to them are today covered by the waters of Lake Powell.

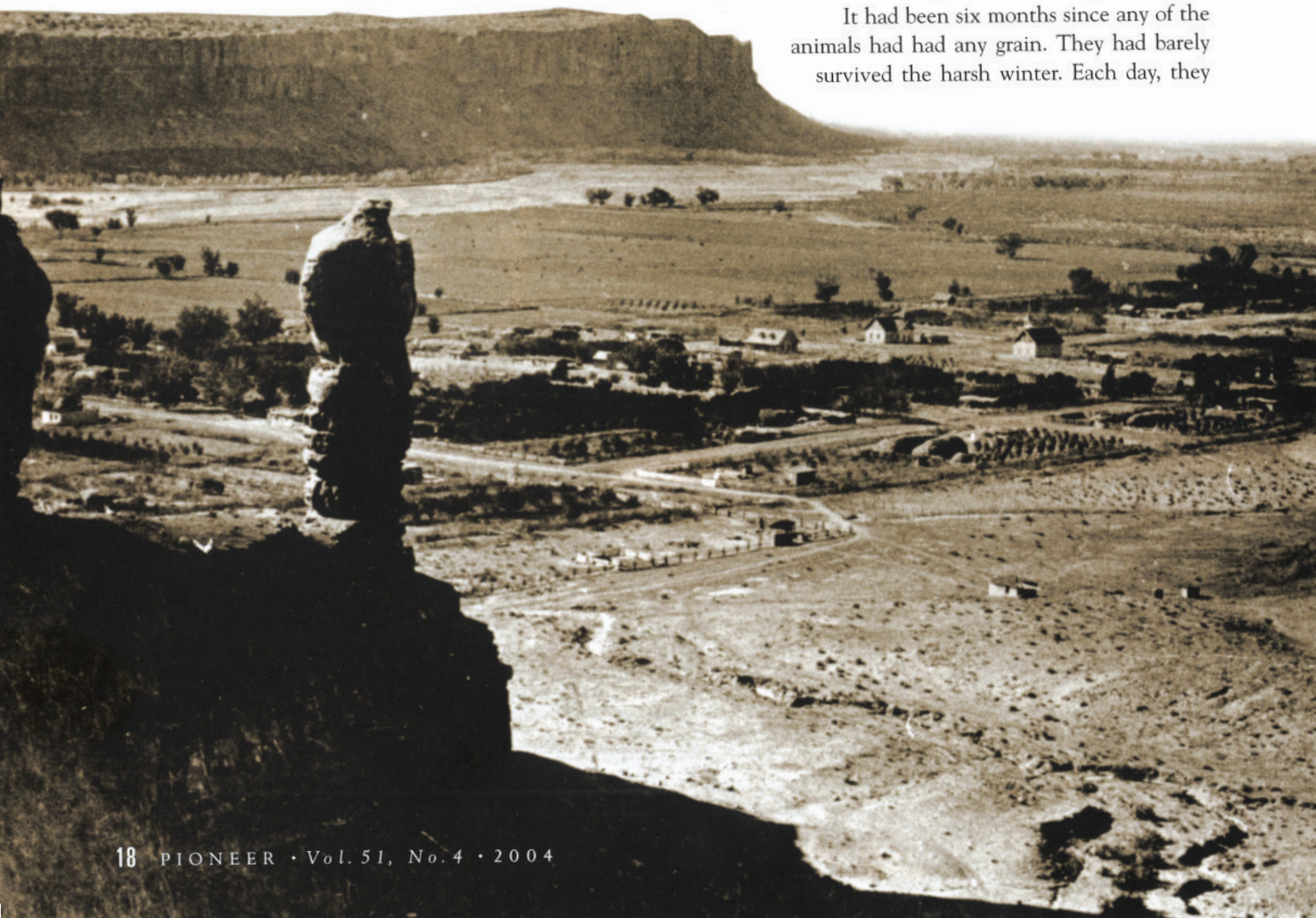
The party rested a few days to catch up on their laundry and repairing of wagons, then pushed ahead into country which earlier explorers had said was impassable. But for those who had just come through Hole-in-the-Rock, nothing was impossible–though it may be difficult.

But help was on the way. The Utah Territorial Legislature had appropriated $5,000 to help build a roadway, and seventy men arrived on February 1 to assist. The work was slow because of steep cliffs, dead-end canyons, drifting sand dunes, and one area so difficult it was called "Little Hole-in-the-Rock" (but going up out of a canyon rather than down). Another apparently insurmountable 500-foot cliff required two weeks of chiseling and blasting to build a narrow sloping rock shelf angling up the face of a solid limestone mountain. The feat would seem unbelievable if the road did not still exist.

There was even more difficult terrain ahead. Places like Grey Mesa, Slick Rocks, Castle Wash, Whirlwind Bench, Grand Gulch, Clay Hill Pass, Elk Mountain, Road Canyon, the Twist, and San Juan Hill each presented the Saints with almost impossible tasks—some taking days of road-building and superhuman effort to get through. Comb Ridge, a 30-mile-long line of vertical 1000-foot-high cliffs running north and south, stood in their path. Mons Larson later said that "the handcart journey which I made from Winter Quarters to Salt Lake City was not nearly as hard as the Hole-in-the-Rock journey."

The terrible canyons, thick cedar forests, and hazardous gorges were only part of the problem. Two blizzards punctuated what has been described as the worst winter ever known in the area. Platte Lyman, a man accustomed to hardship, said in his journal: "Last night was the coldest night I have ever experienced. It was impossible to be comfortable in bed or anywhere else." Sometimes there was two feet of snow and sometimes two feet of mud. At one point, the road-building engineers from Panguitch gave up and started for home, stating that the road could not be completed. It was February 27. Six more weeks of back-breaking toil was still ahead, and they were out of blasting powder. From now on, it would be hand chiseling and rock moving.

It had been six months since any of the animals had had any grain. They had barely survived the harsh winter. Each day, they



were called upon to give their last ounce of strength against their collars and yokes. Some teams consisted of cattle and heifers; others had an ox and a mule yoked together; others had cows and heifers hitched beside oxen. Seven teams were often yoked together to pull the wagons out of a canyon or up a mountain. One ox, owned by Jens Nielson, dropped dead in his yoke. Others staggered and struggled to walk along even ground. At one point, the eighty-three wagons were strung out for thirty miles from Clay Hill Pass to Elk Mountain.

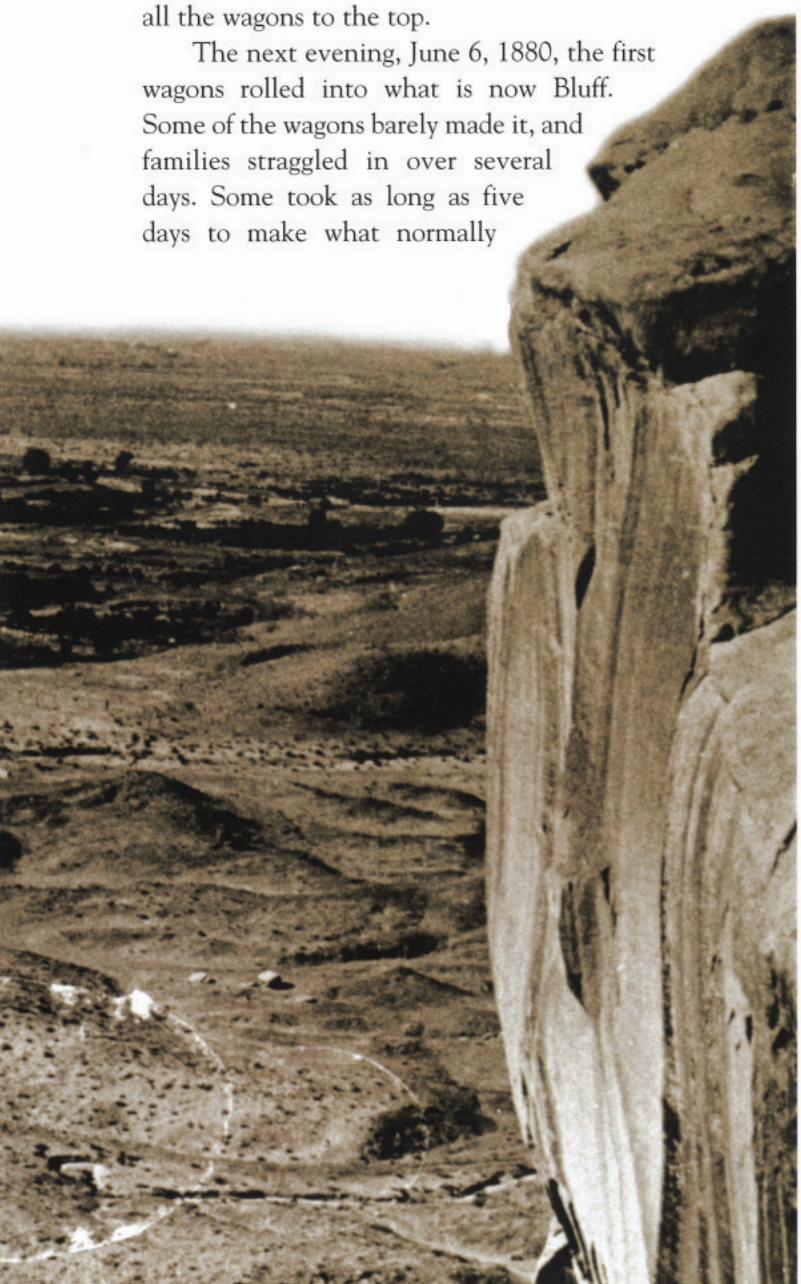
The leading wagons reached the San Juan River, ten miles from Bluff, about the end of March. The plan was to follow the river to Bluff, but the spring floods effectively blocked even a horse from riding anywhere between the two banks. The only way out was to once again tackle an "impossible" dugway. It turned out to be the most difficult part of the trip not only because of the ruggedness of the terrain, but because tired men and trail-weary beasts were forced once again to perform a miracle. It took five days of intense work to fashion a road and two more days to drag all the wagons to the top.

The next evening, June 6, 1880, the first wagons rolled into what is now Bluff. Some of the wagons barely made it, and families straggled in over several days. Some took as long as five days to make what normally would be less than a day's travel. Bluff had water, grass, fuel, and sunshine, and the exhausted, hungry, happy Saints virtually collapsed in their tracks.

Most of those in the party settled in Bluff and mapped out a townsite. Fifty-nine of the settlers received from ten to twenty acres of land and one town lot. At least eight families went on to Montezuma. Some who had not been called as missionaries continued on to Colorado and Arizona.

One of the miracles of the trek had been that not one person had perished, even adding two new babies along the way. They had blazed an unexplored route 290 miles of the roughest, most difficult country in North America. They had built over 200 miles of new roads. They had done what no one else had ever done, and it had required all that they could give. A friendly Indian ran from Bluff to Montezuma, fifteen miles away, and reported the arrival of the Saints: "Many white men and their squaws have come on the banks of the San Juan. They sit down, heap tired, horses no pull. All the time the white men sit down."

What more can be said? ▼



The author is indebted to many authors and writers in preparing this article for Pioneer *Magazine. The following books formed the primary source of information, and these authors quoted from many journals, articles, and other sources:*

1. *Cornelia Adams Perkins, Marian Gardner Nielson, Lenora Butt Jones, eds.*, Saga of San Juan *(San Juan County, Utah: San Juan County Daughters of Utah Pioneers, Mercury Publishing, 1968).*

2. *Lee Reay,* Incredible Passage through the Hole-in-the-Rock *(Provo, Utah: Meadow Lane Publications, 1980).*

3. *Robert S. McPherson,* A History of San Juan County: In the Palm of Time, Utah Centennial County History Series *(Salt Lake City: Utah State Historical Society, 1995).*

4. *Jerry C. Roundy,* Advised Them to Call the Place Escalante *(Escalante: J. C. Roundy: Springville, Utah: Art City Publishing, 2000).*

5. *Charles S. Peterson, with the cooperation of the Manti-La Sal National Forest,* Look to the Mountains: Southeastern Utah and the La Sal National Forest *(Provo, Utah: Brigham Young University Press, 1975).*

6. *Wallace Earle Stegner,* Mormon Country *(Lincoln: University of Nebraska Press, 1981, c1970).*

Hole-in-the-Rock photo by Don Riding (11), © by Intellectual Reserve, Inc. Silas Smith (13), Old Swing Tree (17), courtesy Utah State Historical Society. Hole-in-the-Rock art by Partridge (14–15), courtesy Sons of Utah Pioneers.

Left: Bluff City, Utah looking southwest, November 5, 1895.

SONS OF UTAH PIONEERS

National Encam

pment 2004: KANAB, UTAH

Created in the early 1860s, Kane County is noted for some of the most beautiful—though often inhospitable—land in Utah. After the Black Hawk War, settlers soon moved to favorable locations such as Kanab and Long Valley, establishing towns in the isolated region north of the Arizona Strip with economies based on ranching and timber harvesting.

With the improvement of area roads and communications in the twentieth century, more people became aware of the scenic splendor of the county, and tourism and moviemaking began to increase. Kanab was even known as Utah's "Little Hollywood" during the heyday of filmmaking. The creation of the Grand Staircase–Escalante National Monument brought the promise of increased tourism to the area.[1]

Levi Savage, one of the first settlers to visit the area, first came to the future Kane County in 1860 with a flock of sheep. There he found grass knee high stretching across the valley to Kanab Creek and moving like waves with the wind. It seemed that everywhere the valley was covered with a sea of grass. A small stream ran from the canyon north of the future townsite of Kanab to the southern side of the valley. It ran through a thick growth of grass and willows, although during the hot summer months it dried up altogether.[2]

Here, everything seems to appear in extremes, especially the rugged plateaus of canyon country—raw, exposed, thirsty land that seemed to defy settlement. Bands of Navajo Indians threatened the security of more peaceful Paiutes, who for security even lodged for a short period in forts with the settlers. White settlement of the land was interrupted by its earlier inhabitants, forces beyond the control of the determined first generation of pioneers. Later, the land itself and discouragement provided continual deterrents to settlement.[3]

The earliest pioneer settlers of Kane County, called by Brigham Young, were a hardy bunch—frontiersmen and missionaries, families usually with several children and sometimes several wives. In the late 1860s they began to build a fort where Kanab would eventually be located but were discouraged in their efforts at settlement by attacks

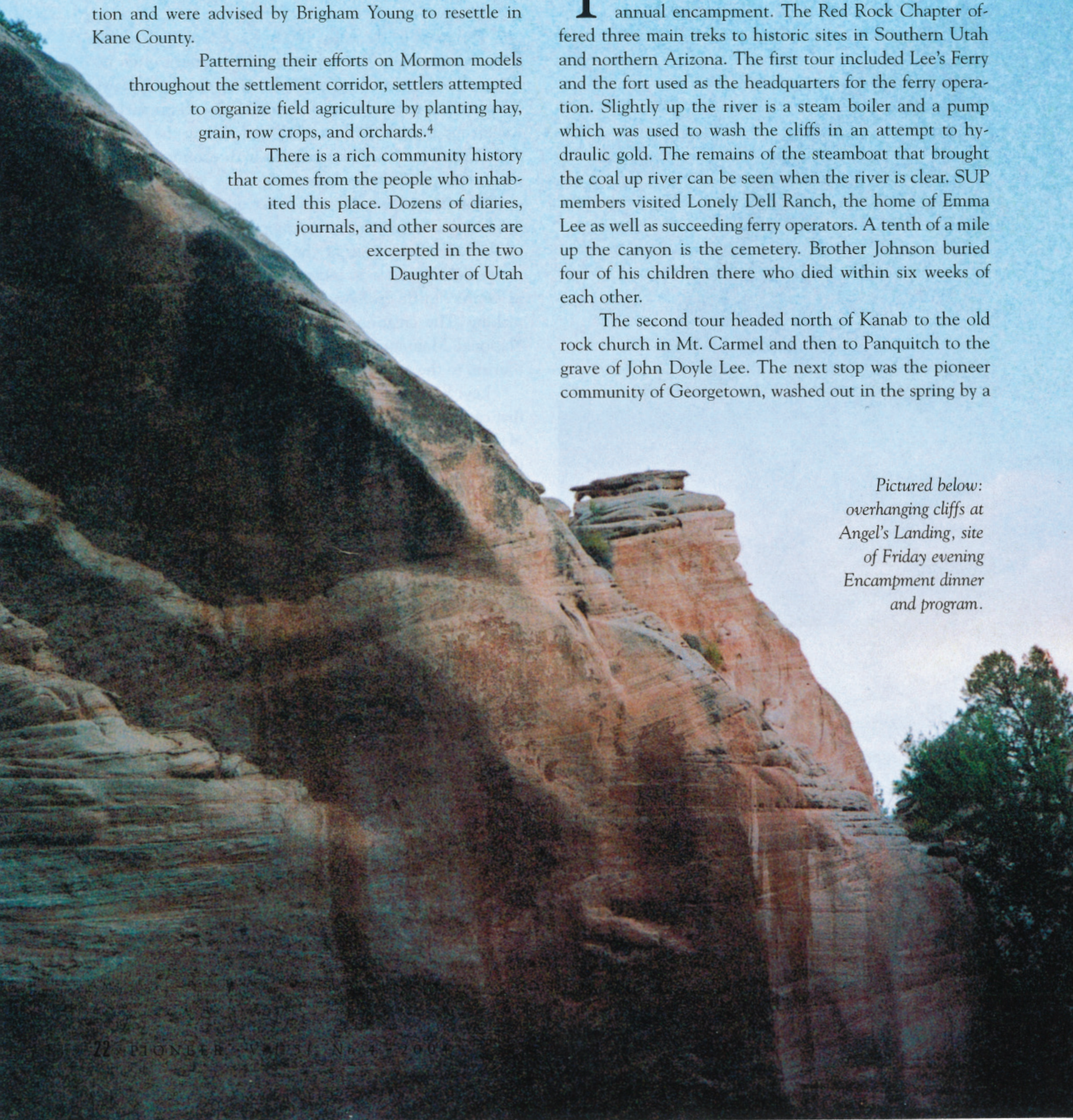
from local Indians. In the 1870s the returning settlers were joined by a small group of farmers who earlier had made their homes in the Cottonwood area of the Salt Lake Valley. A third group soon joined them. The members of this last group had already lived in a difficult place—the LDS Muddy Mission in Nevada's Moapa Valley. They left Nevada because of what they considered excessive taxation and were advised by Brigham Young to resettle in Kane County.

> Patterning their efforts on Mormon models throughout the settlement corridor, settlers attempted to organize field agriculture by planting hay, grain, row crops, and orchards.[4]

> There is a rich community history that comes from the people who inhabited this place. Dozens of diaries, journals, and other sources are excerpted in the two Daughter of Utah Pioneers histories of Kane County. Others, handed down through the generations, have remained in family hands and speak to the heritage of resourcefulness and hard work.[5]

This past September 9–11, SUP members enjoyed beautiful Kane County as the backdrop for their annual encampment. The Red Rock Chapter offered three main treks to historic sites in Southern Utah and northern Arizona. The first tour included Lee's Ferry and the fort used as the headquarters for the ferry operation. Slightly up the river is a steam boiler and a pump which was used to wash the cliffs in an attempt to hydraulic gold. The remains of the steamboat that brought the coal up river can be seen when the river is clear. SUP members visited Lonely Dell Ranch, the home of Emma Lee as well as succeeding ferry operators. A tenth of a mile up the canyon is the cemetery. Brother Johnson buried four of his children there who died within six weeks of each other.

The second tour headed north of Kanab to the old rock church in Mt. Carmel and then to Panquitch to the grave of John Doyle Lee. The next stop was the pioneer community of Georgetown, washed out in the spring by a



Pictured below: overhanging cliffs at Angel's Landing, site of Friday evening Encampment dinner and program.

LEE'S FERRY, ARIZONA

by W. L. Rusho

For more than 200 years, Lee's Ferry has figured prominently in Utah and Arizona history, and in the history of the Colorado River, at which the place is located, fifteen miles south of the Utah–Arizona border. Lee's Ferry is not a town, but rather a semi-wilderness site in a canyon-floor setting; it is now administered by the National Park Service as both a historic site and as a fishing and boating site within the Glen Canyon National Recreation Area. It also marks the upstream boundary of Grand Canyon National Park.

Originally, it was called the "Paria Crossing," because the Paria River (usually a muddy or dried-up creek), enters the Colorado at that point. The first recorded crossing of the river was made in 1864 by Jacob Hamblin and his small group of Mormon missionaries headed for the Hopi villages. Lee's Ferry received its present name after John D. Lee was asked by Mormon church officials to establish and operate a ferry that could be used by Church emigrants traveling south on colonizing missions. Even though Lee had already been excommunicated for his part in the 1857 Mountain Meadows Massacre, he accepted the assignment in late 1871.

During the 1870s and 1880s, Lee's Ferry was used as a crossing point by thousands of emigrants bound for the Arizona. The Mormon church continued to operate the ferry until 1909. It was later operated by Coconino County, Arizona.

Several emigrant journals record the attendant agonies of using Lee's Ferry as a river crossing point. Roads on either side of the river consisted of bone-jarring, wagon-breaking rock, bereft of any soil. At the river's edge, travelers faced muddy banks, a fluctuating, sediment-filled, dangerous river, and a ferryboat that had been involved in several accidents. Navajo Bridge, opened to traffic in 1929 and just five miles from Lee's Ferry, effectively eliminated the need for ferry service.

Today, Lee's Ferry remains the vital launching point for the thousands of tourists, vacationers, and adventurers who each year boat through the Grand Canyon, either on commercial or private trips.

Source

http://www.media.utah.edu/UHE/l/LEE'SFERRY.html

snow melt from Bryce Canyon. The Georgetown cemetery is the resting place of many pioneer families. The tour also traveled through Kodachrome Basin and returned via Bull Valley Gorge.

The last trek visited the movie town of Paria. The old cemetery has been fenced-in and a plaque lists the names of those buried—most from the Smith or Smithson ancestry. From Paria, the tour traveled to Pipe Spring National Monument, which was a fort in the time of the great cattle kingdoms of the Arizona Strip.

Other members chose the final option—a self-guided tour of historic homes and points of interest in Kanab.

Vignettes of Southern Utah

by Gerald R. Sherratt

Excerpts from his talk given at the September 10th, Friday evening's program, Angel's Landing.

It's Sunday, July 29th, 1883, in Kanab. With most of the town's population, we're in church. The worship service is interrupted with the sound of loud claps of thunder. Not long afterwards, we hear the roar of rushing water. We run outside and see a wall of water ten feet high stretching clear across the canyon. The raging waters sweep everything before it, bringing with it uprooted trees, boulders, and other debris that serves as a battering ram against everything in its path. It destroys the city dam, drowns cattle, and cuts the channel of the creek an additional forty feet deep. The face of the canyon is altered and buildings are swept away. The flood waters hit the gristmill, break the mill's door, and deposit two feet of debris and sand in the mill's lower floor. The waters inundate the grain fields, covering the shocks of grain with sand. About 1300 bushels of grain are lost in but an hour.

This flood is but one of many with which the Kanab pioneers had to contend. Two years later a larger, 25 foot dam was built, only to have it destroyed by another flood five years later. Still another dam was built in 1891 at a different site. It was 201 feet long, 200 feet wide, and 40 feet in breadth. Nine years later, in 1900, it too was washed away by a flood. For the next nine years, until yet another dam was finished, culinary water was hauled from a water source 1.5 miles away in barrels that moved on log sleds that carried them along the bumpy roads. When the water was delivered, it was thick with red sand, which required that it sit for a while so the sand could settle and the semi-clear water at the barrel's top could be scooped out for use in bathing or washing. Clothing washed in the water took on the characteristic pink of the hills that surrounded the valley.

We're in Orderville in 1878. We're part of a family that is living the United Order, organized here three years earlier. When we first joined, we accepted the conditions of membership. We obeyed the Law of Consecration and Stewardship. We agreed we would give all we possessed to the Order and be governed by the Board of Management; in this way everything became owned in common. We said we would not use tobacco, tea, or coffee, or drink alcoholic beverages. Nor would we steal, lie, or backbite; swear or use profane or vulgar language; abuse dumb animals, quarrel, or exhibit bad temper. We would always be cheerful—not sullen—and we would not use tools, or implements, or other property of the Order without first getting permission. And we promised to do our best to maintain the peace and prosperity of the Order and to deal honestly, impartially and justly in all our transactions with others. To symbolize our commitment to the Order and that we were rededicating ourselves to the work of the Lord, we were rebaptized.

We spent today laboring in one of thirty-three "departments" of the Order that include such areas as blacksmithing, cabinet-making and carpentry, coopering, farming, freighting, livestock, dairy, poultry, teaching school, applying soap and broom, kitchen service, and the like. The men receive $1.50 credit for a day's work, boys eleven to seventeen receive 75 cents, girls ten to thirteen receive 25 cents. We live in a shanty home that is 12 feet wide and 20 feet long, divided into two rooms: a living room and bedroom, for the use of which we pay $50 a year in rent. There are no rich and poor in Orderville: in truth, we are all poor.

The enclosed town is laid out surrounding a public square containing the community dining hall. There are rows of shanties in groups of eight, their outer walls helping form the outside walls of the fortlike community. There is one "Big House," a two-story structure that houses President Thomas Chamberlain, his five wives and family. The buildings are all arranged in an enclosed square with an entrance to the compound on the south side.

We got up this morning at 5:00 a.m. to the tune of a bugler, had breakfast at 7:00, worked until noon, had

The Baker Bunch music group performed Friday evening at Angel's Landing.

lunch, and worked until 6:30 p.m. It's supper time and we're hungry after a full day's labor, so we wander over to the dining hall early to see what's for supper. The dining hall is a big building 25 by 40 feet with a kitchen adjoining it to the north and a bakery under the kitchen. In the dining hall there are three rows of tables running the length of the room. It is still not enough to accommodate all the residents, so meals are served in two shifts.

The meals are prepared by six women cooks. The tables are set and the meal served by six girls, three older and three younger. The girls must also clear the dishes and sometimes help with washing them and scrubbing down the tables between each meal. Tonight we're lucky—the meal consists of boiled meat, hulled corn, mashed potatoes and gravy, and pickled beets, with molasses cookies, hot out of the downstairs bakery, for dessert. The meal is being prepared in the kitchen, the west side of which consists of three brick furnaces standing side by side and holding three huge boilers. Three bushels of potatoes are being prepared in one boiler, the meat and vegetables in another, and the third contains the gravy. The bread, which accompanies every meal, is prepared earlier in the bakery, where 300 pounds of flour are used every day, mixed in a large wooden vessel seven feet long and two and a half feet wide, and set out to rise before being baked the next morning.

I take a place at the table with my family, devour the meal, and return home to our family shanty for a few hours relaxation. By nine o'clock I'll be in my bed asleep.

We're in Kanab on election day in 1911. The outcome is not in doubt as there is only one slate of candidates. When the date arrived for filing for mayor and city council, some of what the future mayor called "loafers on the ditch bank" dreamed up the most unlikely ticket they could imagine as a joke and filed the names—never dreaming no one else would decide to run and the slate would actually be elected. The five people they nominated were equally appalled. It is unprecedented, they said, done without their permission, and they threatened not to serve even if elected. Then the candidates received a visit from the mayoral nominee's father, who urged them to take the election seriously, to get in and do a good job.

And so it was that on election night, in 1911, the city of Kanab elected the second woman to serve as mayor of a city in the United States, and four more women to join her on the city council. It was indeed unprecedented, audacious, and absolutely wonderful.

"The rest of the story," as Paul Harvey would say, is this: The women served with distinction. Under Mayor Mary Elizabeth Woolley Howard's direction, the city council sponsored a clean-up campaign, canceled horse races and ball games on Sunday, passed an ordinance prohibiting gambling and another regulating the consumption of liquor (effectively making Kanab a "dry city"), built bridges over the town's ditches, laid out and improved the town cemetery, declared a "Stink Weed" day with cash prizes for the best neighborhood clean-up project, and barred the peddlers traveling through town (which was received with great enthusiasm by the local merchants). The latter issue is still in the news some ninety-three years later, as many of you might have read last week that St. George and Cedar City were being sued by the Kirby Vacuum Cleaner company for having similar city ordinances on their books.

The mayor and each of the four councilwomen were married and each had a minimum of two children and one had as many as seven. And three of the women gave birth while in office. Alas, the men of the community, who had seen many of their favorite vices disappear during the two years of Mayor Howard's term, saw to it that there were plenty of male candidates at the next election; and the Kanab mayor and city council once again fell under the control of the community's men. But Mayor Howard and her cohorts made history in 1911 and, in the process, demonstrated that women could, as the mayor's father had advised, get in and do a good job. ▼

Notes

1 *Martha Sonntag Bradley,* A History of Kane County, Utah Centennial County History Series *(Salt Lake City: Utah State Historical Society; [Kanab, Utah]: Kane County Commission, 1999), inside dust jacket.*
2 *Ibid., 2.*
3 *Ibid.*
4 *Ibid., 3.*
5 *Ibid., 11.*

Kanab (20–21), Lee's Ferry, Arizona (23), courtesy Utah State Historical Society. Encampment photos by Richard Frary (22–26).

Encampment Awards

Grant Bartan of the Brigham Young chapter was chosen as President–Elect of SUP.

NEW OFFICERS

National President-Elect:
Grant Barton

National Finance Advisory Council Member:
Richard Steed

Area Vice Presidents:

- *Gary Bowen (Salt Lake East)*
- *Sam Rino (Salt Lake Southeast)*
- *Frank Tidwell (Davis/Salt Lake North)*
- *Keyne Thorne (Utah Dixie)*
- *Jack Maxwell (Utah Southeast)*
- *Wallace Burgess (Arizona Central)*
- *Francis Day (Arizona North)*
- *Charles Starr (California Nevada)*
- *Clayson Lyman (California South)*

GRANDSON CLUB WRITING AWARDS

The annual "Grandsons" luncheon awards students from the area who submitted historical papers about their pioneer ancestors. The 2004 winners were

FIRST PLACE
- *Shanna M. Barker*

SECOND PLACE
- *Candice Pedersen*

THIRD PLACE
- *Melissa Owen*

OUTSTANDING CHAPTERS

—**Small** *(10–25 members)*
Temple Quarry
—**Medium** *(26–50 members)*
Buena Ventura
—**Large** *(over 50 members)*
Brigham Young

MOST NAMES MEMORIALIZED

—Jordan River Temple *(8)*

MOST NEW MEMBERS

—**SMALL:** Lehi
(18 new members)
—**MEDIUM:** Sevier Valley
(13 new members)
—**LARGE:** Cotton Mission
(14 new members)

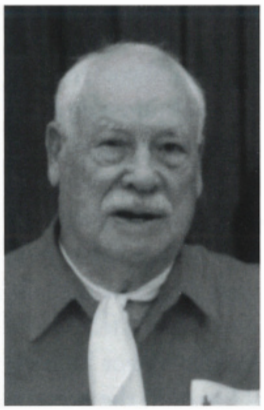
OUTSTANDING CHAPTER INDIVIDUALS

- *Stratford Wendelboe, Canyon Rim*
- *Paul Pedersen, Canyon Rim*
- *Wayne Pace, Cotton Mission*

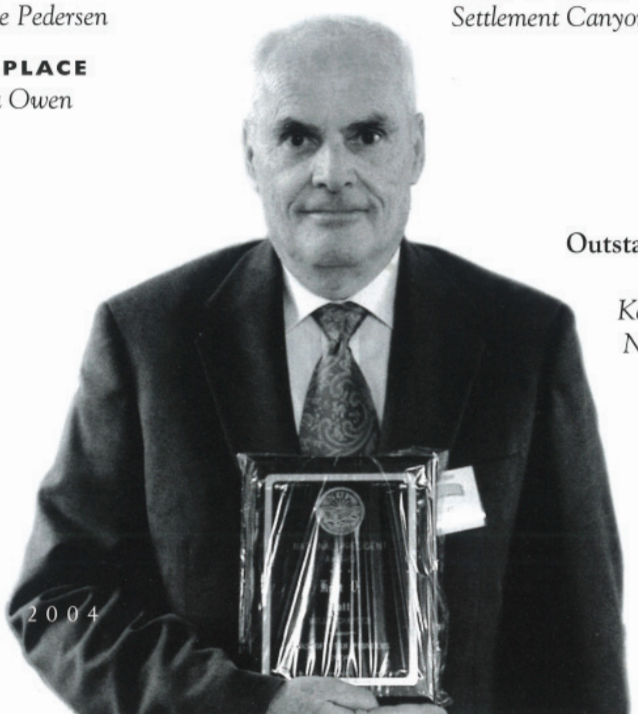
OUTSTANDING CHAPTER COUPLES

- *Lyman & Colleen Slagle, Canyon Rim*
- *Donald & Dorothy Forshee, Cotton Mission*
- *Cloyd & Connie Theobald, Settlement Canyon*

Encampment Host Award: *Thayne Smith, Red Rock Chapter*



Encampment Chairman Award: *Harvey Zilm, Red Rock Chapter*



Outstanding National Officer Award:
Kent V. Lott, SUP National President

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The Temple Granite Quarry

Historical Monument was originally dedicated on September 28, 1934, in honor of the men and women who helped quarry granite stone from Little Cottonwood Canyon for the Salt Lake Temple. The Temple Quarry Chapter rededicated the monument on September 25, 2004.

Elder Joseph B. Wirthlin was the special guest who rededicated a monument in the mouth of Little Cottonwood Canyon (which was moved and restored by the Temple Quarry Chapter) on the beautiful fall morning of the 25th of September 2004. This monument was relocated into the Temple Quarry Park created by the United States Forest Service in 1993. Its previous location was in a "no parking zone" beside the Little Cottonwood Canyon road. The monument needed special attention to repair some vandalism and to refurbish the Temple Granite Quarry plaque.

Elder Wirthlin was about seventeen years old and a Boy Scout member when he accompanied his father, Joseph Wirthlin, and George Albert Smith of the Utah Trails and Landmarks Association, as the monument was originally dedicated seventy years ago on September 28, 1934.

Elder Wirthlin's wife and son, Joseph Wirthlin, also accompanied him on this special occasion. After Elder Wirthlin's remarks, now as an apostle of The Church of Jesus Christ of Latter-day Saints, he rededicated the monument of the Temple Granite Quarry and quarry workers.

The Granite View Stake Boy Scouts presented a special Flag and Pledge Ceremony. Other special guest speakers were Nelson Clayton, who designed and supervised the construction of the LDS Granite Mountain Storage Vaults; Eugene Hilton, past stake president and a resident of Wasatch Resort, living in the home where President Wilford Woodruff lived when he supervised the quarrying of temple granite for the Salt Lake Temple. The Temple Quarry Chapter, Sons of Utah Pioneers, officers and members conducted and participated in the program.

Gerald B. Haycock, working with Monuments and Trails, gave a short history of the quarry area and the quarry monument and why the monument was being relocated. Bill Bingham displayed some of the tools that were used by the quarrymen to extract temple building blocks from the huge granite boulders located on the canyon floor. The cut stones were then hauled about twenty miles to the Salt Lake Temple site and finished before placement into the Salt Lake Temple for all the world to see and enjoy.

Many historical buildings and monuments have been built of the "Temple Granite or White" (salt and pepper), as it is called, because it was first used in the construction of the Salt Lake Temple. President Brigham Young wanted the best materials available in the temple construction. The Utah State Capitol, LDS Church Administration Building, Assembly Hall, Frank E. Moss Federal Building, Brigham Young Monument, "This Is the Place" Monument, and the new LDS Conference Center are a few of many choice projects of "Temple Granite." Wilford Hansen and his son Weston and their helpers quarried the granite rock that was used to repair and to add an Annex to the Salt Lake Temple.

A time capsule naming 175 honorary quarrymen was placed in the base of the monument at the time of the original dedication and was not disturbed during the relocation process. Another time capsule will be added shortly in front of the monument base, at its new location, adding to and including new materials about the Temple Granite Quarry area.

Many people were involved in the rededication, relocation, and repair of this monument, too many to mention individually, but we wish to thank all who gave of their time and/or substance in the completion of this worthy project.

Above left to right: W. Boyd Christensen, Kent V. Lott, Francis Madsen, and Mont Mahoney at the Tithing Hill Marker Dedication.

Tithing Hill

By W. Boyd Christensen
Marker Dedication, September 16. 2004

The land called Riverton and vicinity was once the home of the Paiute and Ute Indian tribes, and thundering herds of wild horses accented by the bay of wolves and coyotes were sounds commonly heard on the broad expanse of the sage-covered flats. The area was also along the route that the Indians from Cache Valley took in the fall to go to the St. George area and then came back through in the spring on their way back to Cache Valley. Thus, we see that today's snowbirds are not a modern-day innovation.

A Mr. Hansen discovered early Riverton. Nothing but sage brush and rabbit brush were all one could see. This brush was so high a man could hunt rabbits only by riding horseback. If you weren't on a horse you would lose the rabbit as soon as you saw it.

Because of the large holdings of Archibald Gardner, Riverton was originally called Gardnersville. The present-day Gardner Village still carries his name.

This property where we stand today was originally owned by a Mr. Samuel L. Howard. His history tells about the early homes, which consisted of dugouts and log cabins. The dugouts were located in the river bottom with porches of willows. At first there were very few log cabins, as the early pioneers had to go to the canyons to get logs. They would chop trees, trim them, and hew the sides with axes. The cracks between the logs in the cabins were filled with clay. People had oiled paper for their windows and buckskin for their doors. Howard helped survey the road from West Jordan to Bluffdale. The use of redwood pegs to mark the survey line resulted in its present name of Redwood Road.

Early on Mormon tithe-payers in the south part of Salt Lake Valley had to transport their tithing farms products to Salt Lake City. In 1886, a tithing yard was established in Riverton. The land decided upon was one of the choice spots on the farm of Samuel L. Howard. It was near the top of the hill along the north frontage. This was the way Mr. Howard and others paid their tithing; the best of each crop, the sweetest fruit, the fattest calf, the greenest hay, and the fullest measure of grain. So, when the land, though only a small price, was to be paid for, it was chosen the same way. This was Mr. Howard's way of paying his tithing, the land for the tithing yard which was used for buildings, hay stacks, etc. A locally situated "tithing yard" was a real convenience for the farmers. On the bench ground there was an office building, weigh scales, a small granary, a large root cellar, haystacks, feed mangers, and a barn. The land sloping towards the river was for pasture and feeding pens. When it was discovered they had overlooked a way to the river for the animals to use to go for water, Mr. Howard gave them another piece of ground.

The Relief Society often received special assignments such as the gathering of wheat, which was to be kept in readiness for famine or for any calamity which might come to Church members. The call came from the First Presidency for the Relief Societies to take the project of gathering the wheat, which included providing a place to store it. Often they were allowed a place within the Tithing Yard, but the cost of the erection and maintenance of the granary was theirs. The husbands of the women assisted with the heavy work and provided teams of horses for the gathering of the wheat. The main purpose of the wheat project was to help in time of need, but it was the custom to loan some to the farmers in the spring for planting, then refill their bins in the fall.

The Tithing Yard discontinued operation in 1913 after twenty-seven years of use. Now, today, we are privileged to be here to dedicate this marker, sponsored by the Mills Chapter of Sons of Utah Pioneers, on the exact site of the Tithing Yard Hill.

SUP New Members

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Darren Funk
Aaron Molen
David Molen

Box Elder
Lavar O. Earl
James E. Hansen

Brigham Young
Dale Chapman
Glen H. Eldredge

Cedar City
Carl Moss
David J. Oliver

Cotton Mission
Melvin Duehlmeier
Stanley R. Fisher
Eldon E. Wright

Holladay
Bruce Johanson
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James J. McFarlane
Gail C. Sanders
Richard N. Slate
Jay B. Taggart
Dale H. Thurston

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer *rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.*

Claire J. Allred, *Ogden Pioneer*

Kelly J. Black, *At Large*

Walter Church, *Hurricane Valley*

D. Clyde Collett, *Pioneer Heritage*

Cornell Jarman, *At Large*

George H. Lowe, *Ogden Pioneer*

Frank T. Nelson, *Pioneer Heritage*

Leland Priday, *?*

Lewis F. Wells, *Holladay*

New Life Member

Stephen H. Smoot, *Salt Lake City*

Pioneer Spotlight

By Mary A. Johnson
President International Society Daughters of Utah Pioneers

Albert R. Lyman

It was in 1954 when I first became aware of that epic journey called Hole-in-the-Rock. It was many years after this that I caught a true vision of the tremendous pioneering effort it was. My friend, Alberta O'Brien had talked much about her early growing up years in Blanding, Utah, but until I was invited to her home to hear her father speak about his father, Platte D. Lyman, leading the travel through Hole-in-the-Rock and settling in and building up San Juan County, it was just another pioneer story to me. Albert R. Lyman, who was carried down the slopes of that great rocky hole as a baby by his mother, was now in his eighties, his body a bit frail, but his voice strong and forceful as he related the story of the tremendous struggle of those who were called to be part of that Peace Mission.

It was in 1879–1880 that this mission took place by men and women called from many Southern Utah settlements. David E. Miller claims, "None ever demonstrated more courage, faith, and devotion to a cause than this group of approximately two hundred fifty men, women, and children with some eighty wagons and hundreds of loose cattle and horses who cut a wagon passage through two hundred miles of this country. Even the wily mountain sheep could not have negotiated the Hole-in-the-Rock before it was given a 'face lifting' by those pioneer road builders."[1]

A group of Mormon men had taken another, easier route in the exploration of this area, but when the actual pioneering group headed out, it was late in the year and they chose what they thought would be a shorter route. It was in December 1879 when Silas S. Smith and Platte D. Lyman had their first look at Hole-in-the-Rock. Lyman said, "It is certainly the worst country I ever saw. . . . Most of us are satisfied that there is no use of this company undertaking to get through to the San Juan this way."[2]

But, Silas S. Smith was the expedition president and he felt that with blasting powder and additional tools they could make the project work. Besides, there was no way to turn back because of the heavy snowfall and bad weather in the path they had just traveled. So, Silas Smith returned to Utah to try to get funds from the state legislature to help with supplies needed. Platte D. Lyman, being the first attendant of the group, became the leader for the trek. As they explored possible passages, Lyman called a meeting to see how others felt about the situation. It was a discouraged group that met, but one silver-haired Danish gentleman, Jens Nielson, declared that with the right kind of "stickety-to-it" they could and would go on whether they could or not."[3] And so they pursued the trek.

Actually, the "Hole" was just a narrow slit between two mammoth rocks with 2000 feet separating the top from the river below. There were spots in the slit where a man could almost reach from side to side with outstretched arms and yet they had to clear space for wagons to get through. Because of sickness and other problems, Silas Smith did not return with supplies until the journey was completed so the work of clearing was a mammoth task with few adequate tools.

They inched their way down, one wagon at a time. Albert R. Lyman explains that they "roughlocked every wagon and had a rope tied to the back of it as it went down, and they hung desperately on to the rope to keep the wagon from keeling over forward. Every roughlocked wagon going down that first pitch dragged tons of sand and stone along with it, so that the company had to throw in more from the top to preserve the grade up to the first vertical drop."[4]

Albert R. Lyman and Lell Perkins (his first wife) posing for their wedding picture. (San Juan Historical Commission photo.)

Getting through the "Hole" was not the only obstacle they faced. When they got to the San Juan River below the "Hole" they had to find a way to cross it to the other side. Then they had to travel the desolate slick-rock country to try to reach Montezuma, where earlier pioneers were awaiting them. After climbing a most challenging "San Juan Hill" the group was exhausted and hungry so they decided to establish their own community in a spot they called Bluff.

Mr. Miller points out that a trek that they had expected to last six weeks required almost six months. However, they accomplished their purposes and went on to fulfill their "Peace Mission," which was to conquer the land, make peace with the many tribes of American Natives, and rid the area of outlaws who came to this secluded spot to escape the law. None of these were easy tasks. In fact, this
was probably the most difficult of any of the pioneering experiences, even that of the Martin and Willy handcart companies. One of these explorers, Mons Larson, declared always, that the handcart journey in which he made the journey from Winter Quarters to Salt Lake City was not nearly so hard as the journey through Hole-in-the-Rock.[5]

Now, as I look at Ferrell R. Collett's painting of the Hole-in-the-Rock [the cover of the magazine], which hangs in our Pioneer Memorial Museum, my heart swells with gratitude to those hardy, faithful pioneers who endured this treacherous experience to fulfill the mission to which they were assigned. What an example of dedication they left us.

Notes

1 *David E. Miller,* Hole-in-the-Rock: An Epic in the Colonization of the Great American West *(Salt Lake City: University of Utah Press, 1959), ix.*

2 *Ibid.*

3 *Albert R. Lyman,* Indians and Outlaws: Settling of the San Juan Frontier *(Salt Lake City: Bookcraft, 1962).*

4 *Ibid.*

5 *(Ellen J. Larson Smith)*

Photos and captions source: Interview with Lynn Lyman, July 8, 1978, by Mark Collins, http://www.sanjuan.k12.ut.us/sjsample/POSEY/Webdoc8.htm

Albert R. Lyman, 1880–1973, was the first settler on White Mesa. He was a writer-historian and wrote about many of his experiences with Posey. His book Outlaw of Navajo Mountain *chronicles many of those experiences. Other stories have been printed in the* San Juan Record. *(San Juan Historical Commission photo)*

Walter Joshua and Elizabeth Kinney Stevens, my great-great-grandparents on my father's side, were newlyweds. That trip was their honeymoon, and I think it must have been more honeymoon than they wanted since it was supposed to last six weeks and it lasted six months.

"Grandpa Stevens drove the first wagon down through the Hole. Also on my mother's side of the family, great-great-grandparents Benjamin and Sarah Perkins were on that trip. Grandpa Perkins and his brother Hyrum had been miners in Wales and they were responsible for blasting out some of the places where they needed to build roadways down through the Hole. One place known as "Uncle Ben's Dugway," was named after Grandpa Perkins. Platte D. Lyman, another great-great-grandfather on my mother's side, was also on the trip. His wife Adelia stayed in Fillmore to have a baby, who was born while the group was at the top of the Hole. He was carried through the Hole-in-the-Rock a few months later. That baby was my great-grandfather, Albert R. Lyman, who later married Mary Ellen Perkins, and they were the first settlers in what is now Blanding. They had 15 children, my grandmother being the 15th. Grandpa always kept a journal and wrote many stories and books. I was anxious to see the country where he had been a cowpuncher and to see his name carved in the rock at Lake Canyon. I felt a special closeness to him there." —*Cheyenne Johnson*

"Back to Hole-in-the-Rock," by Brian K. Kelly, New Era *(July 1988): 20.*

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Tour B: July 7-15, leaves SLC early to Philadelphia for 3-day SUP activities. Other highlights: Gettysburg, Baltimore, Washington D. C., Arlington, Mt. Vernon. Civil War sites in Fredericksburg, Charlottesville, Richmond & Williamsburg, VA. Returns from Richmond or Philadelphia.

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Tour A is prepared by RAP Tours, escorted by Wayne & LaRae Wright of 1050 Brigham Road # 8, St. George, UT 84790, phone 435-674-4378, email: wrwgrizz@aol.com

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Tour D is prepared & escorted by Dee Risenmay & Jerry Glenn, & hosted by the Upper Snake River Valley Chapter of the SUP. Contact Dee at 223 Apache Ave., Rexburg, ID 83440, phone 208-356-5805, email: deelr@mstar2.net

All tours provide air, quality lodging, luxury coach, breakfasts & several other meals, guide service, & cost between $1060.00 and $1100.00 per person, double occupancy rate.

Tour liaison is Stewart Radmall of the SUP National Board, residing at 1352 E. 5375 S., South Ogden, UT 84403; phone 801-479-8308 or dadrads@aol.com

Contact tour operators for full itineraries and travel details